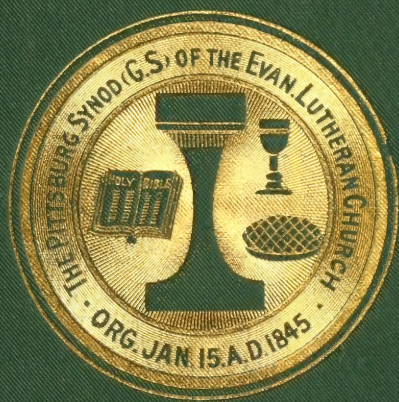
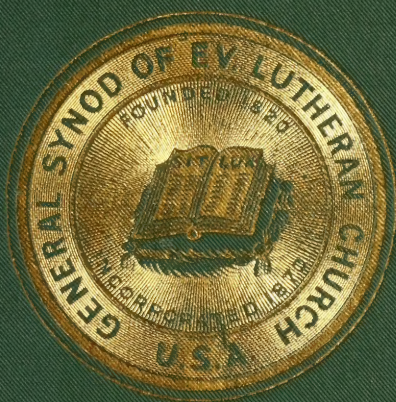
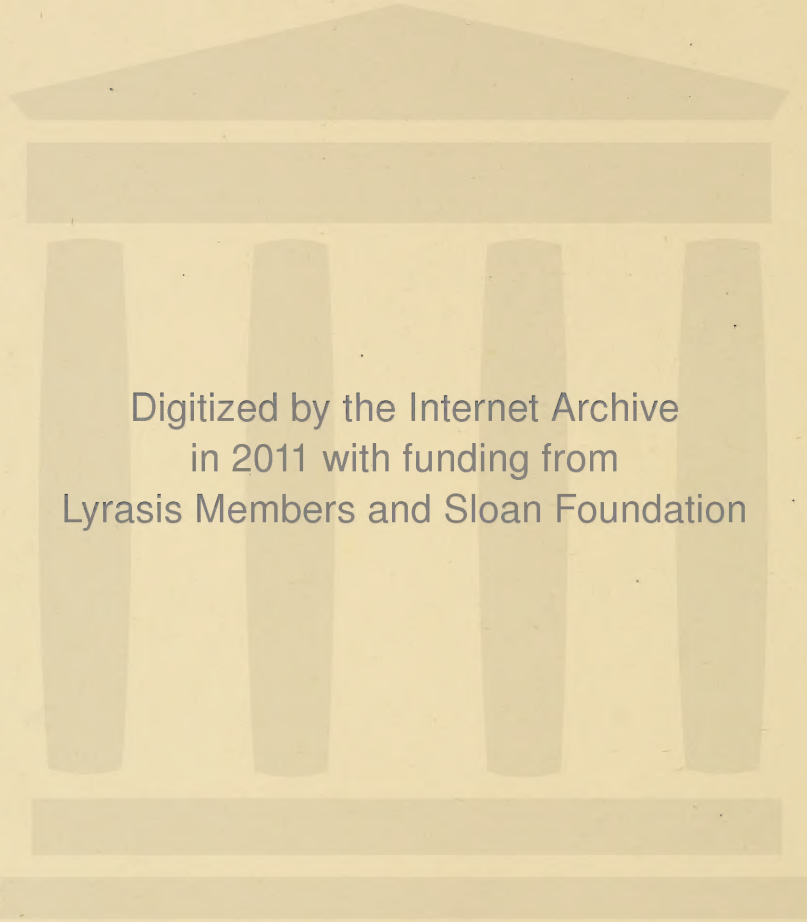


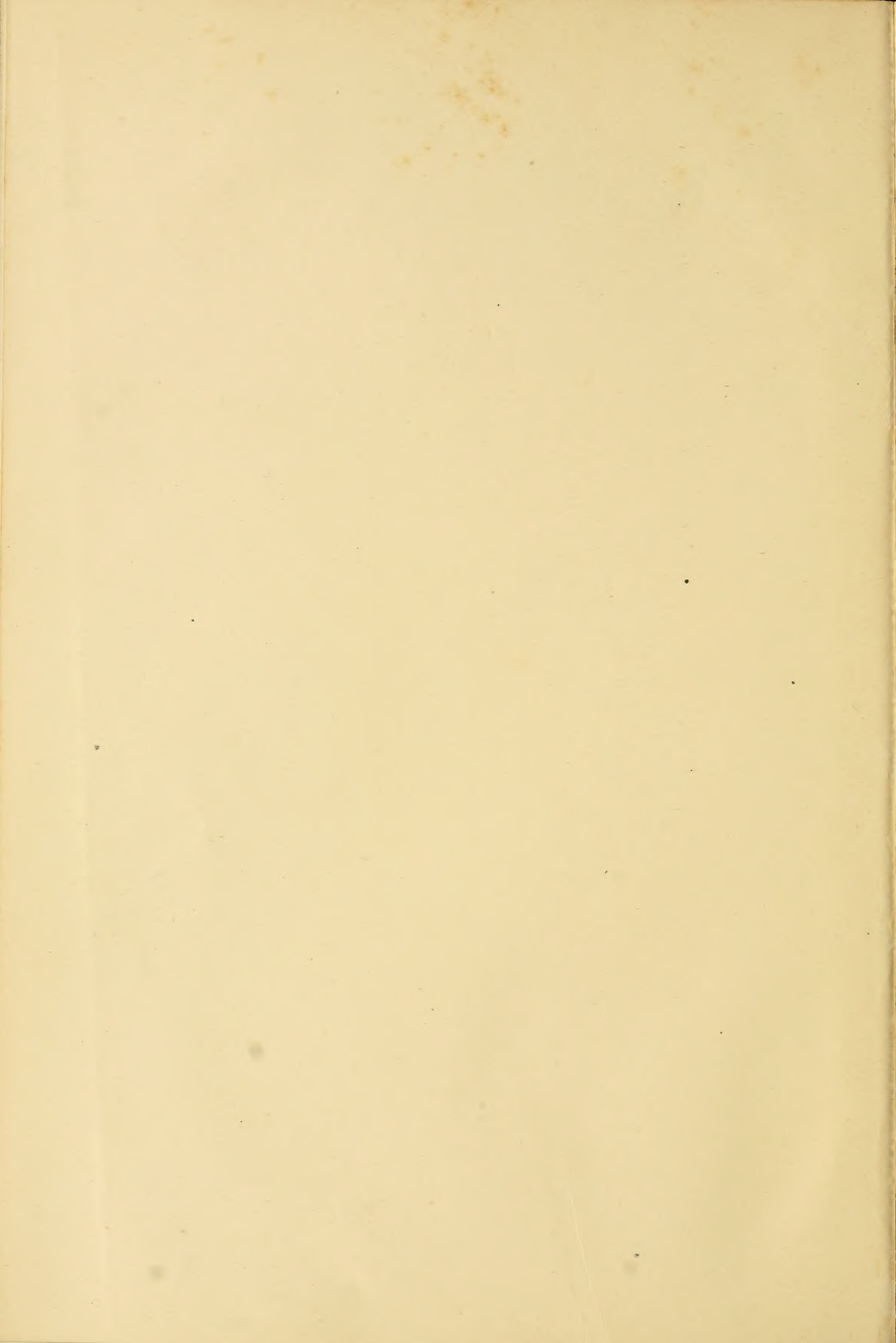
THE GENERAL SYNOD IN WESTERN PENNSYLVANIA



1748 - 1845 - 1904



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HISTORY
OF THE
PITTSBURGH SYNOD
OF THE
GENERAL SYNOD
OF THE
EVANGELICAL LUTHERAN CHURCH

1748—1845—1904

BY
REV. ELLIS B. BURGESS.

TOGETHER WITH
A BRIEF SKETCH OF EACH CONGREGATION OF THE SYNOD
EDITED BY THE SAME AUTHOR.

PUBLISHED BY THE AUTHORITY OF THE SYNOD.

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Arise, shine; for thy light is come, and the glory of the
Lord is risen upon thee—*Isaiah lx. 1.*

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INTRODUCTION.

AT the Twenty-third Convention of the Pittsburgh Synod, in 1865, a resolution was passed requiring each pastor of the Synod to prepare a history of the congregations under his care, and file the same in the Synodical archives. So far as we can learn, not one pastor ever complied with the "requirement." At the Fifty-fifth Convention of the Synod, in 1897, another resolution of similar import was passed, establishing the office of Historian and preparing the way for the publication of a Synodical History. Rev. John Tomlinson was elected to fill the office, and labored very earnestly for five years in opening up the "Springs of Lutheran Lore." Death closed his labors on the twentieth day of March, 1902, and the burden of his unfinished task fell upon the shoulders of the writer. It has been no easy burden to bear. The pioneers of the Church left few written records behind them. Many of our congregations have no record of their past history whatever, and in some cases the voice of trustworthy tradition has long since been silent in the grave. After two years of unremitting toil we have the joy of presenting this work to the Church. We do not claim infallibility for its statements. Fully one thousand persons have contributed to its pages, and it is very easy for a thousand people to make many mistakes. There were no landmarks to guide us in our research. The earlier Synodical records are comparatively barren, and the testimony of tradition is often divided. Under such circumstances it has been an exceedingly difficult task to prepare complete tables of pioneer pastors and churches such as are given in the first two chapters, and yet we believe that they will be found fairly reliable. We wish to warn the reader against the Lutheran statistics found in the usual county histories of western Pennsylvania. As a rule they are thoroughly unreliable. We desire to express our appreciation of the unselfish interest that has been manifested by all

the pastors of the Synod in the preparation of the history. Without their co-operation this work could never have been completed. Our brethren of the Ohio Synod have courteously replied to all our communications. A large number of our General Council brethren have done the same. In some cases, where pastors have failed, interested laymen have taken up the work, and, by the most patient inquiry, have succeeded in bringing out into the light many of the hidden truths of the past. A number of laymen have lent generous financial aid, and enabled the writer to do work that otherwise could not have been done. The Curator of the Historical Library at Gettysburg showed us many courtesies. We are also indebted to the State Librarian and the Carnegie Free Library of Pittsburgh for special favors. To enumerate all who have contributed, directly or indirectly, to the preparation of the history would require many pages. A grateful Church will be their abundant reward. The writer has endeavored faithfully to cut out all bitter personalities relating to the General Council controversy. If a few have crept in, we beg the forgiveness of the Church, in view of the many thousands that have been cut out. When two such energetic bodies as the Pittsburgh Synod of the General Council and the Pittsburgh Synod of the General Synod endeavor to cover the same field there is sure to be friction, and it would be a false history in which a measure of it did not appear. An effort has also been made to cut out all extravagant notices of the results of "present-day pastorates." The facts are inserted and will speak for themselves. The General Secretary of the Board of Home Missions has given helpful assistance in the preparation of the missionary columns of the history; and well he might, for the Pittsburgh Synod of to-day is a living example of the tremendous power of English Home Missions in the Evangelical Lutheran Church. Wherever her history is known the friends of missions will be multiplied.

ELLIS B. BURGESS.

CONNELLSVILLE, PA., *May 16th, 1904.*

HISTORY OF THE PITTSBURGH SYNOD.

CHAPTER I.

THE GERMAN PIONEERS.

1748-1845.

"WE HAVE HEARD WITH OUR EARS, O GOD, OUR FATHERS HAVE TOLD US WHAT WORK THOU DIDST IN THEIR DAYS, IN THE DAYS OF OLD, HOW THOU DIDST DRIVE OUT THE HEATHEN WITH THY HAND AND PLANTEDST THEM."

ON the evening of the twenty-fifth day of August, 1748, a small party of men emerged from the deep shadows of the forests of old Westmoreland, and looked for the first time upon the clear rippling waters of the beautiful Allegheny. No thick smoke of engines and factories hung over the valley to obstruct the loveliness of their view; only here and there a thin line of blue above the tree tops, indicating the presence of a Shawnee wigwam. It was the advance guard of that great army which was soon to invade the wilderness of western Pennsylvania and make it one of the great commercial centres of the world. And it was a prophetic fact, that the leader of this party was Conrad Weiser, an Evangelical Lutheran from the Tulpehocken Valley. His mission in western Pennsylvania, at this early day, was to treat with the Indians at old Logstown on the north bank of the Ohio. In that same year, the "Ohio Company" was formed by several gentlemen of Virginia, whose object was to effect an English settlement in the neighborhood of the "Forks of the Ohio," and maintain a trading post, through which, it was believed, a large part of the fur trade, which heretofore had been monopo-

lized by the French, could be diverted into English channels.* This company petitioned the King for a grant of five hundred thousand acres of land on the south bank of the Ohio, and the English monarch, quick to see the commercial and political advantages of the scheme, signed the grant, on practically the same terms as those submitted by the petitioners. Two hundred thousand acres were to be selected at once, to be held for ten years free from quit-rent or any tax to the King, on condition that the company should secure one hundred settlers, build a fort and maintain a garrison strong enough to protect the settlement. One of the most interested members of this company was Lawrence Washington, a brother of the first President of the United States, who made an earnest effort to effect the proposed settlement with Pennsylvania Germans. His effort failed, for reasons that are revealed in his letter to Mr. Hanbury (the London representative of the company), a portion of which is herewith given :

“Whilst the unhappy state of my health called me back to our Springs (at Bath in Virginia), I conversed with all the Pennsylvania Dutch whom I met either there or elsewhere and much recommended their settling on the Ohio. The chief reason against it was the paying of an English clergyman, when few understood and none made use of him. It has been my opinion and I hope ever will be that restraints on conscience are cruel in regard to those upon whom they are imposed and injurious to the country imposing them * * * * They all assured me that they might have from Germany any number of settlers could they but obtain their favourite exemption.”†

A counter proposition was made by these Germans to the company, offering to settle two hundred families on fifty thousand acres of the land, provided they could have pastors of their own faith. This simple request was never granted, and the settlement was never made. It is to the credit of these fathers of the Church that their faith was more precious than the richest farms. For sometime after this no attempt was made by Germans to effect a

* See Writings of Washington, edited by Jared Sparks. 2 vols. Appendix pp. 478-483. See also “Ye Olden Time,” edited by Neville B. Craig. Vol. I, p. 294.

† Writings of Washington, Jared Sparks. Vol. II, p. 481.

settlement west of the Allegheny Mountains. The roving Indians, instigated by the French, made it an exceedingly hazardous venture for any settler to build his cabin beyond the Laurel Hill. In the summer of 1758, General Forbes drove the French out of western Pennsylvania, and established a strong garrison in Fort Pitt, under whose protection the more daring settlers were emboldened to take up land. As a rule they located along the line of the military road, laid out by the soldiers of General Forbes through the wilderness of old Westmoreland, where they felt more secure. Some of these daring pioneers were Germans. Andrew Byerly settled in the neighborhood of Harrison City in 1759. Andrew Harmon took up land in the Ligonier Valley about the same time. The Detars settled in the vicinity of Greensburg in 1760. Michael Rodebaugh followed soon after. But all of these settlers were driven from their homes and forced to seek refuge in Fort Ligonier and Fort Bedford by the hostile savages. They came down upon the settlements of western Pennsylvania like a scourge in the spring and summer of 1763. For a while it seemed as if both of these frontier forts would be captured. Colonel Boquet was sent to their relief, and not only raised the siege, but also inflicted a decisive defeat upon the Indians at Bushy Run, August 5, 1763. One of Colonel Boquet's most trusted scouts during this engagement was Andrew Byerly. These first settlers held their land by what was called "tomahawk right," made by deadening a number of boundary trees with a hatchet. They really conferred no title whatever, but men were sometimes willing to pay a small price for them, in order to avoid trouble. When these lands were regularly surveyed by the State in 1769, none of those pioneers were disturbed who had already taken up land and improved it to the value of five pounds.

In November, 1768, a treaty was made with the Iroquois at Fort Stanwix, N. Y., and the State of Pennsylvania purchased all the land west of the Laurel Hill, and east and south of the Allegheny and Ohio rivers. This land was opened up for settlement April 3, 1769, and several thousand applications for warrants were filed on the first day. Fully two hundred families of Pennsylvania Germans, chiefly from the counties of Northampton, Berks, Lehigh, Franklin, Lancaster, Adams, and York, crossed

the mountains, from 1769 to 1772, and took up lands. Some of these Germans were from Maryland and Virginia, and a few came direct from the Fatherland. The great majority of these earliest settlers located in Westmoreland, Fayette and Allegheny counties. The first settlements were Fort Pitt in Allegheny county; Harold's, Brush Creek and Ligonier Valley in Westmoreland county; and German township in Fayette county. Other settlements effected soon after were Ridge, Schwab's, Kündig's, Hoffman's, Seanor's, Greensburg, Manor, and Beamer's, in Westmoreland county; Bethlehem and Stecher's, in Washington county; West Salem in Allegheny county; Buechle's in Butler county; Rupp's and Crooked Creek in Armstrong county, and Brush Valley, Germany and Indiana, in Indiana county. The German settlements of Clarion, Mercer, Crawford, and Erie counties were made at a still later period. Nearly all these Germans took out their land-warrants from the State of Pennsylvania, although a few in the lower counties, before the settlement of the border dispute, took up their lands under the laws of Virginia. These Virginia lands cost but ten shillings per one hundred acres. It was customary to give to each settler's homestead a name; for example, the tract conveyed to Michael Franks by the Commonwealth of Pennsylvania was called "Franconia," and the farm of 118 acres secured by the Jacobs Lutheran Church, of Fayette county, was called "The Strait and Narrow Way." An interesting story is told by Rev. John Stauch as to how this church farm was secured, which will be appreciated all the more when it is remembered that the coal under this farm was sold by the congregation a few years ago for several thousand dollars.* "It was purchased by the early German Lutheran settlers, who obtained a title by paying a piece of foreign gold, a sou."† They borrowed the money from Martin Mason, who was taken captive at the time of General Braddock's defeat by the Indians while on his way to carry provisions to his father in the army, and sold to a French officer for a bottle of gin. He was taken to Canada, and when grown up, returned to his native land, bringing with him this piece of gold,

* See Autobiography of Rev. John Stauch.

† Probably coin of another denomination.

which he loaned to the congregation to pay for the land. He became and lived a devoted Christian, a member of that Lutheran church, and lived to an advanced old age." The settlers usually came out over the mountains by way of the military road through Fort Bedford and Fort Ligonier. They brought their horses and cattle along with them when they owned any, and each family had a big, trusty watch dog. The roads were rough and dangerous, not admitting of wagon-carriage, so that all their transportation had to be effected by pack trains.* One of the best descriptions of a pioneer "flitting" that we have ever seen is from the pen of Judge Wilkeson: †

"The road, to be travelled in crossing the mountains, was scarcely, if at all, practicable for wagons. Pack-horses were the only means of transportation, then and for years after. We were provided with three horses, on one of which my mother rode, carrying her infant, with all the table furniture and cooking utensils. On another horse were packed the stores of provisions, the plough irons and other agricultural tools. The third horse was rigged out with a pack-saddle and two large creels, made of hickory withes in the fashion of a crate, one over each side, in which were stowed the beds and bedding, and the wearing apparel of the family. In the centre of these creels there was an opening made for myself and sister; and the top was well secured by lacing, to keep us in our places, so that only our heads appeared above. Each family was supplied with one or more cows, which was an indispensable provision for the journey. Their milk furnished the morning and evening meal for the children, and the surplus was carried in canteens for us during the day. Thus equipped, the company set out on their journey. Many of the men, being unacquainted with the management of horses, or the business of packing, little progress was made the first day or two. When the caravan reached the mountains, the road was found to be hardly passable for loaded horses. In many places the path lay along the edge of a precipice, where, if the horse had stumbled or lost his balance, he would have been precipitated several hundred feet below. The path was crossed by many streams, raised by the melting snow and spring rains, and running with rapid current in deep ravines. Most of these had to be forded, as there were no bridges and but few ferries.

* The first wagon-load of merchandise to reach Brownsville, Fayette county, came over in 1789.

† "Old Redstone," by Rev. Joseph Smith, p. 39.

For many successive days hair-breadth escapes were continually occurring, sometimes horses falling, at other times carried away by the current, and the women and children, with difficulty, saved from drowning. Sometimes, in ascending steep acclivities, the lashing of the creels would give way, and both children and creels tumble to the ground, and roll down the steep until arrested by some traveller of the company. In crossing streams or passing places of more than ordinary difficulty in the road, mothers were often separated from some of their children for many hours. The journey was made in April, when the nights were cold. The men who had been inured to the hardships of war, could, with cheerfulness, endure the fatigues of the journey. It was the mothers who suffered; they could not, after the toils of the day, enjoy the rest they so much needed at night; the wants of their suffering children must be attended to.

After preparing their simple meal, they lay down with scanty covering in a miserable cabin, or, as it sometimes happened, in the open air, and often, unrefreshed, were obliged to rise early to encounter the fatigues and dangers of another day."

This "fitting" of the Wilkeson family took place in the spring of 1784. The hardships which they endured on the way are an evidence of the greater hardships endured by the German settlers of 1769. In the summer of 1787, Johannes Stauch came over the mountains and settled in the "Virginia Glades," and his autobiography shows that it was still a dangerous journey. He says:

"For many days we journeyed, surmounting many grievous obstacles without accident. * * * * We attempted to cross the Savage Creek, one of the head waters of the Potomac river, on a Sunday morning, after the heavy rain on Saturday night. We plunged into it; my companion got on the front horse, I on the saddle-horse, our two women in the wagon. My comrade, when the horse began to swim, fell off and was swept away by the current, no one to aid him or save his life. Thus I was alone, with the two women in the wagon, to behold the solemn scene, with the judgment of God resting upon us, and yet not over the stream. But our lives and the lives of our horses were spared. On Monday we crossed in safety, but one of our number was carried away by the stream, and we saw him no more. As we were taking our way in the wilderness we did not find turnpikes, macadamized roads, bridges, canals, railroads and such facilities for traveling, but we had to take our compass for our guide and cut our way with the axe in many places. * * * * We found a stopping-place in what was then called the Virginia Glades, 160 miles from

Hagerstown, where we started, and twenty miles from any settlement of white people that we knew."

When the German Lutheran settlers of 1769 reached their lands they found themselves in the midst of an unbroken wilderness. Nothing had been prepared for them. They were the pioneers. The hardships which they endured on their journey over the mountains were but the forerunners of greater trials through which they were compelled to pass before they were comfortably situated in permanent homes. Temporary "shacks" were built at once, under the protection of some friendly hill, until they could plant a little garden and build a log cabin. The very best of their log cabins, however, were but crude affairs. When it is remembered that the only tool used by the builders in their construction was a backwoodsman's axe, their crudeness will be the more fully appreciated. They were built with one large room, which served the part of "Kammer, Wohnstube und Küche." A storage loft was made, which was reached by a rude ladder. The roof was made of hewed planks, weighted down with poles. There was one door to the cabin, made usually of a single broad plank about five inches thick, and fastened on the inside by cross-bars and staples. One small opening was made in the opposite wall, which served as a window. In winter this window was closed with paper, well greased with bear's fat, so as to admit the light. Sometimes they put in a floor of split logs, but as a rule they lived on the bare earth. Their beds were ticks filled with leaves and dried grass, and placed on hickory frames that were so arranged that they could be taken down during the day and not take up too much room. Not a few of these settlers brought their feather-beds along over the mountains with them. In the eastern part of the State the Germans usually built their great four-cornered chimneys in the centre of their houses and used stoves for heating; but inasmuch as it was impossible to bring stoves over the rough mountain roads, they were compelled to adopt the custom of building a chimney, with a spacious fireplace, in one end of the cabin. As soon as the family were properly housed, the German built a house for his stock. These were considered important parts of the living equipment of the farm, and were never neglected. One historian, commenting on this

fact, says : * "The Dutchman's barn was usually the best building on his farm. He was sure to erect a fine, large barn before he built any other dwelling house than his rude log cabin. * * * * They erect stables for their domestic animals of every species ; even their swine are housed in the winter. Their barns and stables are well stored with provender, particularly fine hay, hence their quadrupeds of all kinds are kept throughout the year in the finest possible order."

The German pioneer of Western Pennsylvania was an exceedingly hard worker. He was always at work before the break of day. "To fear God and love work" was a common motto. He always preferred to do his farming in the best, rather than the easiest way. This was seen in his method of clearing his land. The Scotch-Irish farmers usually began by deadening the trees and allowing them to rot out of the ground. The German cut down his timber, made every stick of it serve some purpose, and then went to work and grubbed the roots out by hand. It was the most laborious kind of work, "but the Dutchman said that it saved plow points," and worked away without a word of complaint. An ox-team was used in pulling out "stumps." The poorer Germans had no horses, and used ox-teams for all their farm work. The German women very generally shared this hard work with their husbands. They not only cared for the house work, and reared their large families of from five to fifteen children, but also did a large part of the field work. Without hats or shoes, with arms sometimes bare to the shoulders, in the fierce heat of the summer, they could wield the clumsy German field implements, and apparently never tire. They possessed a wonderful capacity for work and were large contributors to the family prosperity. The children were taught to work at a very early age, and were, apparently, as eager for it as their parents. As a rule, these German farms were not large, but every square inch of ground was made to yield its share of produce. Waste was despised. Hard work was enjoyed. And the result was, that they were the most prosperous settlers of western Pennsylvania. A certain writer,

* Kerchevall's "History of the Valley of Virginia," p. 136. See also Rush's "Manners of the German People," written in 1789.

speaking of the pioneers of the State of Kentucky, says :* "Of twelve families of each nationality, nine Germans, seven Scotch and four Irish prospered, while the others failed." The same fact is true of western Pennsylvania. The Germans frequently bought farms on which others had almost starved, and by their intensive method of farming made them rich and productive. Their frugality was another source of wealth. They never wasted anything. One of their critics, speaking of this frugality, said, "These Pennsylvania Dutch sell all the produce they can; the rest they feed to the pigs, and what the pigs won't eat they give to their families." It may be true that among the poorer Germans frugality degenerated into filthy habits of life, but it certainly was not true of the pioneer Germans, as a class. Many of their women were famous cooks, and their tables were always well filled, after the first year's crops had been safely gathered. While the Scotch-Irish were feasting on their "hog and hominy," as their daily fare was frequently called, the Germans had their sauer kraut und speck, schnitz und knöpf, grumbire supp und nudels, rogggen brod und schmier kase, and none of them ever thought about starving.

The health of the pioneers, on this plain substantial diet, was remarkable. Dyspepsia was regarded as a fashionable disease and was but little known. Notwithstanding all their hardships, many of these people lived to a very old age, as the grave-stones in their burial grounds clearly prove. One of them lived to be 106 years of age, another to be 102. For the first few years it was not an easy task for the mothers to provide food for their families. Wild game abounded in the woods. Wild turkey, bear-meat and venison were eaten almost every week, but the people soon turned against it, and hungered for that vegetable diet to which they had been accustomed. It is said (partly as a joke) that the little Dutch children would get down on their knees in the cabbage patch and watch the cabbage plants grow as eagerly as if every head was of pure gold. After the first year they had an abundance of food. The farm was made to produce

* Theodore Roosevelt's "Winning of the West." Vol. III, p. 17. See also Proud's "History of Pennsylvania." Vol. II, p. 274.

everything. The great forest furnished them with fuel, and they never had to go far to get it. The sugar maples, which were abundant in Fayette and Westmoreland counties, supplied them with sugar. Every farmer was his own tanner. Bark was plenty; ashes took the place of lime; bears' grease took the place of fish oil. Every family had its own shoe-maker and harness-maker. Shoes were not much worn. It is said, and truthfully, that many of those who wore shoes to church for appearance sake would take them off when they started to walk home. Every family had its own weavers and tailors. Flax was planted as soon as the ground could be prepared for it; and there are many evidences still remaining in many of the Lutheran homes of western Pennsylvania, of how our good mothers made it serve the most useful purposes. The finest of the prepared flax was selected for sewing thread; the next grade for the bed linens and towelings; the next for ticking and coarse linen, while the coarsest of all was used for the chain, into which the wool was woven to make the indispensable "linsey woolsey," out of which so many useful articles of clothing, etc., were made. The Germans dyed this "linsey woolsey" different colors, according to their tastes; blue with indigo, yellow with peach leaves and hickory bark, red with madder grown in their gardens, and black with walnut bark and saltpetre.* The three necessities which the farm could not produce were salt, iron and spices. These were usually purchased in Chambersburg and Hagerstown, and were brought out by the young men, on pack-horses. It was the effort to get these necessities of life in the most economic way, that led to the extensive manufacture of whiskey in western Pennsylvania in pioneer days. It was practically impossible for the farmers to send enough wheat or rye over the mountains on pack-horses to purchase all the iron implements and salt that they needed; but it was comparatively easy to distil their grain into whiskey and send it over the mountains in that form. A five-gallon keg of whiskey slung upon either side of a pack-horse, made an easy load, and its purchasing power was great enough to insure a big load for

*The best description of the experiences of the Scotch-Irish settlers is given in Joseph Doddridge's "Notes on the Settlements and Indian Wars of Western Pennsylvania and Virginia."

the return trip. In this way, whiskey became their current money for eastern exchange ; and when the Federal government, in 1791, for purposes of revenue, laid a heavy tax upon all distilled liquors, it took away a large part of the purchasing value of western whiskey and the whole country rose up in rebellion against it. This was the so-called "Whiskey Insurrection" of 1794. It was not caused by an inordinate love of whiskey on the part of the frontiersmen, but by the fact that the excise tax had robbed them of a convenient means of procuring the necessities of life. In the army of 12,500 troops which marched to Pittsburgh to quell the insurrection in 1794 were many Germans from eastern Pennsylvania and Maryland, who were so favorably impressed with the country west of the mountains that they resolved to make it their future home. This fact, coupled with Wayne's decisive victory over the Indians, and the improvement of the public roads, accounts for the great tidal wave of emigration to Ohio and western Pennsylvania in 1794 and 1795. The population of western Pennsylvania was then estimated at 50,000, about fifteen per cent. of whom were Germans.

When the first settlers bought their lands, in 1769, they believed that the Indian troubles were over. A solemn treaty had been made with the Iroquois, in 1768, their lands had been fairly purchased by the State, and it was generally believed that the Indians would let them alone, in the peaceful occupation of their farms ; but they were sorely disappointed. To show how little the treaty of Fort Stanwix meant to some of the Indian tribes, it need only be said that, on February 26, 1769, about twenty miles east of Pittsburgh, "eighteen men, women and children were either killed or taken prisoners."* As fast as as one tribe buried the hatchet, another dug it up.† From 1769 to 1794, the savages made frequent inroads upon the settlements, leaving a trail of blood and ashes behind them. The severest struggles with

* "Frontier Forts of Pennsylvania." Vol. II, p. 380.

† According to Conrad Weiser's Journal, the Indian Tribes of western Pennsylvania, in 1748, in the order of their strength, were the Delawares, Senecas, Shawnees, Wyandotts, Mohawks, Tisagechroanns, Onondaguas, Cayugas, Oneidas and Mohicans, numbering, in all, 789 warriors.

the Indians, after 1763, took place during the Revolutionary War, and were instigated by the British of the Northwest. Not a few Lutheran pioneers were murdered, in their log cabins, with their families. A number of the older children were carried away as captives, some of whom never returned. Some were murdered while on their way to church. The story is told of one man and his granddaughter, who were on their way to divine service, and who, wearied with their long journey through the forest, sat down upon a fallen tree to rest; when a savage sprang out upon them, and dashed out their brains with his tomahawk. For twenty years, the people went to church, carrying their rifles as well as their prayer-books. The exhortation to "watch and pray" took on a new meaning. A few trusty men kept watch for the Indians, while the others assembled for prayer. On the 22d day of July, 1781, twenty people, in the home of Philip Klingensmith, in the very heart of one of the German settlements, were massacred. In July, 1782, a band of Seneca Indians burned Hannahstown, the first county seat of Westmoreland county, and killed or captured a number of people. For a few years these Indian raids were so serious that the people were afraid to venture into their fields, and the Commandant at Fort Pitt found it necessary to send out detachments of soldiers into the settlements to guard the people, while they gathered in their harvests. And yet, these grave perils did not seem to interfere with the attendance of the people at their religious services. Whether these services were conducted by the pastor or the schoolmaster, the church was usually well filled with people, some of whom had walked ten or twelve miles, in order to be present. They loved the house of God. As one of the older pioneers once expressed it: "Es war uns nicht zu weit zwölf meilen zur predigt gehen, mit gewehr in hand, den es war damals gefährlich." They not only braved the dangers of the forest in order that they might attend divine worship themselves, but they also required their children to make the same long and dangerous journey through the half-broken wilderness, in order that they might be instructed in the catechism and confirmed in the faith of the Church.

For their better protection against the Indians, forts and block-houses were built at convenient places in every settlement, where

the people could take refuge in times of special danger. The larger forts are thus described by Judge Veech : *

"These forts were erected by the associated efforts of settlers in particular neighborhoods, upon the land of some one, whose name was thereupon given to the fort. They consisted of a greater or less space of land, enclosed on all sides by big log parapets or stockades, and cabins adapted to the abode of families. The only external openings were a large puncheon gate, and small port holes among the logs, through which the unerring rifle of the settler could be pointed against the assailants. Sometimes, additional cabins were erected outside the fort, for temporary abode, in times of danger, from which the sojourners could, in case of attack, retire within the fort. * * * * These rude defenses were very secure, were seldom attacked, and rarely, if ever, captured. They were always located on commanding open eminences, sufficiently remote from coverts and wooded heights to prevent surprise."

The prevailing type of defense adopted by the German settlements, was the block-house. These block-houses were built of heavy green logs, closely joined together, two stories high, and were constructed in such a manner that the upper story projected about six feet over the lower on all sides, giving the defenders an opportunity of shooting down upon close assailants, and also of protecting themselves against fire. Several of these block-houses were erected, at convenient places, in each settlement, and were usually called "forts." One of the older members of the Pleasant Unity church once told Rev. W. F. Ulery, how his grandmother, in times of the Indian outbreaks, would milk the cows and do her necessary out-door work, and then hurry back to the block-house for safety. Her husband had many encounters with the Indians and several narrow escapes.† "One night when he was alone in his house, it was surrounded by a horde of Indians, who had doubtless come to murder him and his family, but he kept up such a noise and demonstration that he impressed the savages that there was a strong band of men within, hence they soon dispersed and left him in peace." The Germans were slow to take up arms against the Indians, but when they were once thoroughly aroused they made the most effective kind of Indian

* "Monongahela of Old," by James Veech, p. 21.

† Ulery's "History of the Southern Conference," p. 97.

fighters. Some of the best and most trusted scouts on the frontier were Pennsylvania Germans. The record of the Wetzel family was not surpassed by any. Louis Wetzel, one of the members of this family, is said to have killed twenty-seven Indians with his own hand during his life time. On one occasion he killed three out of a party of four savages who were pursuing him.* Rifle companies for home defence were organized in some of the larger German settlements. A full regiment was organized at one time for home defense, in which were enlisted a number of Germans from Fayette and Westmoreland counties. When these soldiers were mobilized at Kittaning, Pa., in 1774, the citizens of Westmoreland county held several indignation meetings, and sent earnest petitions to Governor Penn. One of these meetings was held at Fort Allen in the old Harold's settlement, and the petition † there gotten up was signed by the following persons: Wendel Oury, Christopher Trubee, Frantz Raupp, Nicholas Scheuer, John Lafferty, John Bendeary, Conrad Houck, James Waterms, John Redeck, Adam George, Nicholas Allimang, Adam Uhrig, Stofel Urich, John Golden, Peter Urich, Martin Hunts, Michael Konel, Heinrich Kleyn, Conrad Hister, Hans Gunckee, Peter Kassner, Peter Uber, John Kransher, Heinrich Schmit, Jacob Schmit, Jacob Kuemel, John Moffey, Adam Bricker, Peter Wannemacher, Philip Klingelschmit, Peter Klingelschmit, Peter Altman, Anthony Altman, Joseph Pankkek, Brent Reis, Baltzer Moyer, Jacob Hauser, Peter Altman, Christian Baum, George Crier, Peter Rosch, Joseph Kutz, Adam Meire, Daniel Wilers, Thomas Williams, Michael Hatz, George Mondarf, William Hanson, William Altman, Marx Breinig, Johannes Breinig, Samuel Lewisch, Anthony Walter, Jacob Welcker, George Bender, Nicholas Junt, Michael Hann, David Marshall, Heinrich Sil, Richard Archbold, Conrad Linck, Friedrich Marschal, Hannes Breinig, Kasper Mickendorf, Jacob Schrabber, Daniel Matiss, Heinrich Schram,

* See Theodore Roosevelt's glowing tribute to the fighting qualities of the Pennsylvania German pioneers. "Winning of the West," Vol. I., p. 107, foot-note.

† This petition is well preserved, and may be seen at the State Library, Harrisburg, Pa.

Peter Schelhammer, Jacob Meylin, Dewalt Macklin, Hannes Kostwitz, Jacob Schram, Ludwig Aterman, Hans Sil, Jacob Stroh, Christopher Herolt, Gerhart Tames.

The names of these petitioners are given in full, in order to show how thoroughly German the Harold's settlement was, and also how these first settlers spelled their names. Pennsylvania German family names are peculiarly subject to change. The Harold family, after which the settlement and church was named, spelled their names Herolt, Herold, Harold and Harrolds. In the above petition it is spelled Herolt; in the oldest Synodical records it is spelled Herold; in more recent years it is usually spelled Harold. The Kuhns family of western Pennsylvania gives us an even more striking illustration of this change of name. The patriarch spelled his name Kunze. None of the children seemed to be satisfied with this, and changed it to suit their tastes. Some dropped the final e and spelled it Kunz; others Kountz, Kountze, Kuhns, Kuhn, Koon, and some plain American Coon. One of the pioneer families that came over the mountains in 1769 was that of Balthaser Myer, or Baltzer Moyer, as his name is spelled in the Fort Allen petition. He was a German school-master, a man of exceptional attainments for those days. During his term of office in the Harold's settlement he evidenced a knowledge of the Scriptures and a familiarity with Lutheran usages that was most praiseworthy. The first public building erected in this community was a log school-house for his use. This building was erected not later than 1772, and probably as early as 1770. Here he would gather the children during the week and teach them the simple rudiments of learning. It was also his duty to give them such catechetical instruction as their parents might elect. The Germans of western Pennsylvania were more prompt in providing for the public education of their children than their English-speaking neighbors. The first school-house of Westmoreland county belonged to the Germans, and it was probably the first school-house of western Pennsylvania. Let this fact be made known when the charge is made that "the Pennsylvania Dutch were too busy to provide for the education of their children." It was the custom of some of the settlements to hire a teacher from the eastern part of the state for a short

term, providing a horse and an escort for his journey, but several of the settlements were large enough to support a resident school-master. These school-masters were usually men of some ability, and able to make some provision for the spiritual welfare of the people. This was especially true of Balthaser Myer. On Sundays, the people would gather in the school-house, where he would lead them in singing those old hymns so dear to the German heart; then he would read a portion of Scripture or a German sermon. In the year 1772, at the earnest request of the people, he opened up a church register and began to baptize their children, serving them in this way until June 4, 1782, when the first Lutheran pastor entered the field. These school-masters were often regarded as spiritual advisors, and were pressed by the eager people into the work of the ministry. The case of Rev. Johannes Stauch is a good illustration of this. While he lived in the "Virginia Glades," he was only a layman; but, because he held religious meetings on Sunday afternoons, at which he read a prayer and a German sermon, he was called a preacher and asked to do a preacher's work. His experiences, as given in his autobiography, are quite interesting. He says: *

"Our Hagerstown fathers were mindful of our spiritual as well as our temporal destitution. Having no living minister to send us, they sent us a sermon book at their earliest opportunity and earnestly entreated us that we should assemble every Sabbath and praise God by singing and reading prayers and sermons, which we did every Sabbath with good effect. In our far off home, people were as susceptible of moral and religious feeling even if they were not as accomplished in their manners as in the old settlements. A young man and woman came to us soon after our settling in our new home and requested me to marry them. He was tall and straight with a tawny complexion, a dark and restless eye, barefooted, and clad from a little below the knees and upwards with skins of animals. He carried his gun upon his shoulder, shot pouch and powder by his side, and his game in his hand. His bride closely followed him, also clad in the habiliments of the forest. They, as we, had no weekly periodicals to publish the fashions of the day, sent to us from cities and foreign countries, to crack our brains and empty our pocketbooks. He, with a manly countenance, she, with a mischievous smile upon her

* See the Manuscript Autobiography of Father Stauch in the Historical Library, Gettysburg, Penna.

lip, asked to be married. We told them that we had no license to perform a legal marriage; but they said they did not care as they intended to live together at any rate. There was no minister in the country. Justices of the peace had no license to confirm marriage contracts in the State of Virginia. But we were a law unto ourselves, our own thoughts accusing or excusing one another. They said as there was no preacher to be had, and as we could read sermons, we could read marriage ceremonies also. We concluded, after mature deliberation, that we had better solemnize their nuptials. * * * * I, accordingly, did it backwoods style, without any license myself or asking them for one. Others came on the same business and I served them also, considering matrimony more of a civil than a religious ordinance. I inquired for information from my friend Rev. Göhring, of York, Pa., who directed me to attend and enquire at a civil court in the State. I attended the session of court in western Virginia, and obtained license or legal authority to solemnize matrimony. But now, another difficulty, more formidable than the first, confronted us. It was the baptism of our children. I would always find some way to have my own baptized, but others thought it impossible for them. They wanted me to baptize their children, but I declined. They also wanted the Lord's Supper administered. * * * * The duty of preaching became more impressed upon my mind than ever before. My brethren thought that I could and must preach for them and others."

The people were hungry for the preaching of the Word of God. "Morning and evening, they knelt upon the dusty, earthen floors of their cabins, and prayed to the great Shepherd to send them spiritual guides, to visit their families, baptize their babes, confirm their children, visit them in their afflictions, speak comforting words to them in their dying moments, and perform burial services at their graves." For many years, their prayers were unanswered and men like Johannes Stauch and Balthaser Myer were pressed into service by the importunate people. The latter never became a regular pastor, but, for ten years, performed nearly all of a pastor's duties. Nay, more than that, as we shall see later, he even ordained the first Evangelical Lutheran preacher of western Pennsylvania to the work of the holy ministry.

It was the custom of these German pioneers to build a church, at the earliest opportunity, whether they had a pastor or not. The possession of a school-house was not enough; they wanted a building which they could call the "House of God." The old

Fayette county settlement built a church in 1773, fully eighteen years before their first pastor came to them. One of the original members of this congregation, John Trautman, when in his eighty-sixth year, was asked what they wanted with a church if they had no prospects of getting a pastor, and answered, "Oh, we could go to the house of God every Sunday, hear the teacher read a sermon, and listen to Barbara Brandebury sing." These primitive churches were, of necessity, very crude.* They were built of logs, with puncheon floors, having but one door of entrance. The roof was made of clapboards; the seats were of split logs with two stout legs at either end, the altar was a rude table; the pulpit was built after the wine-glass pattern and stood to one side of the altar. Frequently a rude gallery was constructed around three sides of the building, in imitation of the great churches of southern Germany. This was the uniform style of all the German churches of western Pennsylvania in pioneer days. The variations were but trifling. A remarkable fact about these churches is that they were all built in partnership by Lutherans and Reformed. There was a strong bond of fellowship between these two denominations, in early days, and neither body attempted to build a church without the co-operation of the other, for more than forty years after the first settlements were made. In some communities, the one body or the other might be too weak to give very much assistance in the work of building, but both were given the same rights in the church. In one instance there were no Reformed people in the immediate neighborhood in which the church was built, and members of a neighboring Reformed congregation were called in to represent that body in the dedication services. For a long time, the two bodies were practically one. Their people spoke the same language, came from the same Fatherland, observed the same social customs, cherished the same hopes, braved the same dangers and endured the same hardships. Lutheran and Reformed pastors preached to the same congregations, in the same church, on alternate Sundays. More than that, one of the specifications, in many of the Bonds of

* See History of the Harold's and Denmark Manor churches in Chapter VII.

Union drawn up between the two bodies, required each pastor to baptize, catechise and confirm all such children as might be presented to him, without regard to their parents' church affiliations. In this way, children of Reformed families were frequently baptized by the Lutheran pastor, and vice versa. The popularity of the pastor had not a little to do with the size of his confirmation class. There is one case on record * in which a Reformed pastor catechised a number of children, and called upon his Lutheran colleague to confirm them in the Lutheran faith. This pastor catechised his wife, and had her confirmed by the Lutheran pastor. Inter-marriage also contributed to the mingling of the two bodies, so that some people scarcely knew which was their church. We cannot blame the fathers for this. In the establishment of their "Union Churches," they were but following the natural promptings of their hearts. The oldest "Article of Agreement," made between the two bodies in western Pennsylvania, bears the date, July 31, 1773, and is still in the possession of the St. Jacob's Evangelical Lutheran Church of Fayette County. A close translation is as follows :

"July 31st, 1773.

"The condition of this agreement concerning the Reformed congregation is that the Lutheran congregation shall have as much right to the church and the land as the Reformed congregation. If the congregation should become too strong, and should a dispute arise, then both congregations must build another church in the form as this is built, and our Reformed congregation binds itself for fifty pounds, Pennsylvania current money ; and no minister shall come in the churches to preach without he have a good attestation that he be ordained by other ministers, which we acknowledge with our own hands.

"JOHN ERTMAN,

"JACOB REICH,

"CASPER BOHNER."

In the year 1790 this venerable congregation adopted a new "Article of Agreement," which was signed by twenty-five representative men. We give it here in full, inasmuch as it may be regarded as a typical document of the period. It gives us an

* See Biography of Rev. Jacob Descombes, in "Fathers of the Reformed Church."

evidence of the closeness of the bond of union between the two denominations in those early days.

"We, the leading members of the Evangelical Lutheran and Reformed congregations of Jacob's Church, German Township, Fayette County, Penna., confess that as God is a God of order, without which no church can exist and be carried on; and we do cheerfully resolve to make the following rules and regulations as a bond of fellowship and love: The Lutherans and Reformed shall have the same right to hold services and choose a pastor, and will be expected to support the building and the services of the church. There shall be two deacons elected on each side to gather the alms and collections of the congregation, as well as to render due and proper assistance to the pastor. There shall be four elders elected on each side, who shall constitute the church council. It shall be their duty, annually, to hold settlement with the deacons, before the congregation, and to right and settle all disputes and disorder in the congregation. It is further deemed necessary to elect two trustees, one from each side, whose duty shall be to receive and account for all moneys collected in the congregation. The Elders and Trustees shall be authorized to attend to all necessary work of building or repairs. It is further unanimously resolved, as all public scandal is a disgrace to the church, and since Christ and his apostles have commanded that it shall not be allowed, therefore those who sin publicly must be publicly reprov'd. It is further agreed, that no minister shall be allowed to preach in the church, unless he comes properly accredited. The minister shall preach the Word, administer the Holy Sacraments and teach the children and youth. He shall also be properly supported by the congregation."

The fathers believed in these "Union Churches" with all their hearts, and tried to make these articles of agreement binding on their successors to the end of time, but very few of them remain. In some cases the stronger body has absorbed the weaker; and in other cases, a friendly separation has long since been effected.

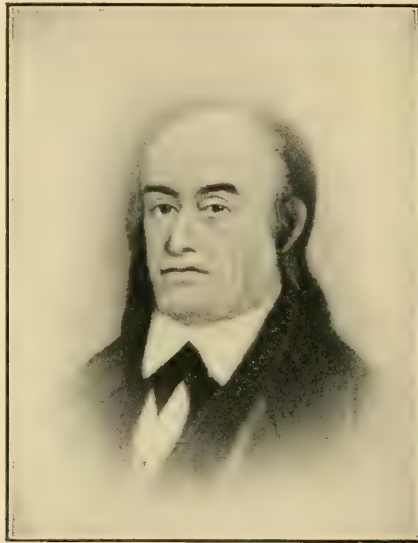
The pioneers of our Church in western Pennsylvania were, very generally, pious, God-fearing people. During the long and trying years in which they were without a pastor, a few of them lapsed into rationalism and infidelity, but the great majority of them retained their faith and held their morning and evening devotions in their homes.* They were busy men, but they always had time for prayer. There were few log cabins which

* See Autobiography of Rev. John Stauch.

did not have their "little red shelf" on which lay a copy of the Bible, a hymn-book and a catechism. Many of them also had a copy of Arndt's "Wahres Christentum" and "Paradies Gärtlein." Their piety was manifested in the early erection of their churches, in the religious training of their children, in the honor accorded to their pastors, and in their reverent conduct in the house of God. The women usually wore plain kerchiefs or little white caps on their heads when they attended the services of the church; and if any of them happened to wear woolen hats they would always lay them aside when they came forward to receive the Holy Sacrament. Their singing was congregational and devotional. No matter how few their accessories of worship may have been, there was a deep spirit of reverence about all their services. Their first devotional meetings were in the form of "praise services," led by the school-master or some other capable person. After a pastor was secured, they followed more closely the form of service to which they had been accustomed in eastern Pennsylvania and the Fatherland. None of the primitive churches of this section were highly liturgical. The greater portion of the people were originally from the southern provinces of Germany, and were accustomed to a very simple form of worship. Their religious life was frequently misunderstood, and they were sometimes spoken of as "unconverted Dutch;" but long after some of their critics had lost their effervescent religion, these good people were still found magnifying the saving grace of the Lord Jesus, and serving Him in true humility and holiness of life.

The eagerness of these Lutherans to hear the gospel, as preached by their first pastors, was touching. For years they had not heard the voice of a minister of Christ, and when they were visited by pastors Lütge, Stauch and Steck, they were fairly beside themselves with joy. Father Stauch tells of how the men in groups of five to thirty would follow him about from place to place in order to hear another sermon. On one occasion, one of his congregations assembled in a barn refused to be dismissed until he had given them the second discourse. The people were so hungry for the Word of God that they were willing to put up with almost any inconvenience in order to hear it. There were

no stoves in their first churches, and the congregations sometimes had a chilly experience. Many of the people were bitterly opposed to the use of stoves in the house of God. They argued that people did not go to church to be "perfectly comfortable," but to hear the gospel; and it was only after a long time that they consented to the "innovation." Even when it was decided to buy the stoves, they had no chimneys to carry off the smoke,

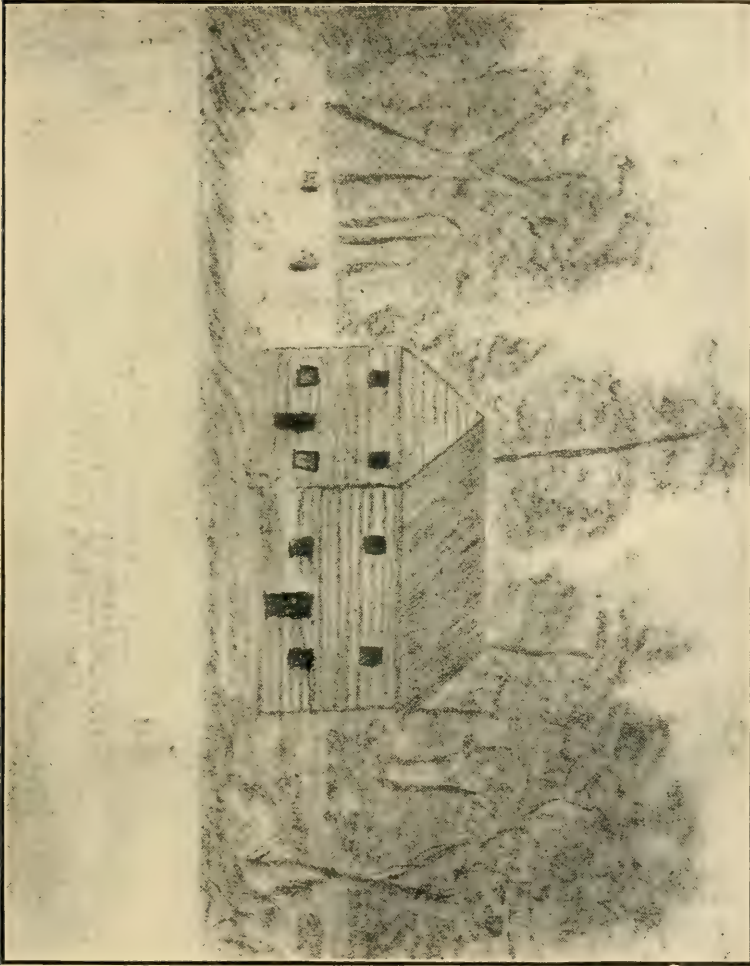


REV. JOHANNES STAUCH,
The Second Lutheran Pastor of Western Pennsylvania.

and many amusing expedients were resorted to in order to avoid the building of chimneys. Rev. George B. Russell, D. D., has given us a quaint description of their experiences.* "As the smoke had to be passed out somehow, they would, perhaps, first run the end of a pipe through a broken window-pane or some other opening. In one instance, they put the pipes out over the two doors. But as, after trial, this was found not to answer the

* "History of Westmoreland Classis," p. 78

purpose, one was then put through the wall on either side of the pulpit. This, it is true, gave some warmth to the minister ; but,



OLD LOG CHURCH.
Built by the Shippensville Pioneers.

when the wind came from that quarter, it put him under a cloud, sometimes greatly to his discomfort. According as the wind blew, the house would be filled with smoke, not of incense, well-

nigh suffocating the pastor, and incensing the people to tears. Then the pipes were taken at the next trial through the roof, but this at one time, set the house on fire—so, at last, the chimney was built, and relief was thus obtained.”

These Germans were as conservative in their religious life as they were pious. Their zeal for the customs and traditions of their fathers was remarkable. This was shown in their strict adherence to the practice of catechetical instruction. If ever there was a time in the history of our Church when the discontinuance of this practice would have been justifiable, it was in the days of the pioneers. For thirteen years after the establishment of the first settlement, there were no Lutheran pastors to be found anywhere west of the Allegheny Mountains, and the schoolmasters were required to do the catechising. Some of the settlers lived from fifteen to twenty miles away from the school-house, but distance was not allowed to interfere with duty. There were times when hostile savages lurked in the forest, but still the children went to their “Kinderlehre.” Before the introduction of stoves into the churches, they were sometimes almost frozen with the cold. On one occasion the pastor directed the older boys to gather a great pile of brush and make a big fire outside the school-house, to which the teacher and his class would adjourn occasionally in order to “thaw out.” It was not easy to conduct successful catechetical classes under such conditions, but the loyal conservatism of the people made it possible, and much of the best religious work of those days may be credited to the catechism. The most successful missionaries were skilled catechists, able to interest and instruct the young people as well as to preach and baptize. Rev. John M. Steck, Rev. G. A. Reichart and Rev. Jonas Mechling were splendid catechists, and they were three of the most successful pastors of western Pennsylvania. It is said of these men that they had the catechism, with all its proof passages, “at their fingers’ ends,” and that they would sometimes work with their classes for days on a single Bible principle, and never give up until they could see that it had wrought conviction. The result of such thorough instruction was a generation of Lutherans who were thoroughly grounded in the faith, and who never wavered in their allegiance to the Church.

The conservatism of the people is also seen in their adherence to the German language. Theodore Roosevelt, in the "Winning of the West," says that the Germans who settled west of the Allegheny Mountains were quickly "Americanized." This may be true of Kentucky and Tennessee, but it was not true of western Pennsylvania. Some of the German settlements in this section remained thoroughly German, in language and spirit, for more than seventy-five years after their establishment. Very little of the land changed hands, and a close community was maintained. The fathers stoutly resisted every attempt at "Americanization," especially in matters of religion. The first attempt to introduce English preaching into the old Brush Creek church was not made until 1848 (seventy-five years after its organization), and even then the effort was met with such bitter opposition as to result in schism, and the formation of a new but very small congregation. The first English Lutheran sermon of western Pennsylvania was probably preached by Rev. J. C. F. Heyer in 1817, who was prevailed upon to preach for a number of settlers in Crawford county who could not understand German. It was the good man's first attempt, and he was by no means flattered by it. The first churches to lay aside their German were the churches of Indiana county, whose pastoral care was relinquished by Rev. Gabriel A. Reichart in 1826 because he could not minister satisfactorily in both languages. Rev. Nicholas G. Scharretts, who succeeded him, organized an Evangelical Lutheran church in Blairsville in 1827, which was practically English from its inception. The first English Lutheran church of Pittsburgh was not organized until the year 1837, although there were Lutherans living there as early as the year 1783, and perhaps even earlier. In 1815 Rev. Cook,* a pastor of the Protestant Episcopal Church, living in Huntingdon, Pa., believing that a number of successful English Lutheran churches could be established in his county, applied to the Ministerium of Pennsylvania for work, but the answer of the Ministerium was :

"Resolved, That as our Ministerium is a German-speaking Ministerium, we cannot have anything to do with him according to

* See "Documentary History of the Ministerium of Pennsylvania," p. 479.

our present principles ; but as soon as he, according to the declaration of his letter, has acquired the German language, so that he can also preach in the same, he may apply to us again and expect preferment."

About the same time one of the western missionaries expressed his conviction that it was "impossible for the Evangelical Lutheran Church to compete with the sects in the English language." Such was the sentiment of the pastors and such was the sentiment of the people. They clung to the German language as if the very existence of the church depended upon it. Rev. W. F. Ulery says of the old Harold's settlement : *

"This community was thoroughly German, and continued so for many years, and no doubt many of the old people thought that it would always continue to be so. The people were strongly attached to the German language and German church services, but in course of time there came a change. The English language came with other changes, and it came to stay, for it is the language of law and of commerce, and must necessarily become the language of the people. There were not a few among these people who reasoned like a certain German minister whom we met and with whom we discussed the necessity of introducing English into our church services, but he demurred and said, 'Yah ! English fuer geschefft, aber Deutch fuer Gottes-dienst.' Some of our older pastors hesitated a long time in deciding whether or not it was right to give up the German language in the church services. It took Dr. Hacke (Reformed) a good while to make up his mind, and the same is true of Rev. Mechling. The advocates of German had always counted of Rev. Hacke as their strong defense, for he was a cultured German who loved the German language and literature as well as German services, but when he finally discovered that the introduction of English in the church services was a necessity, he rose above his prejudices and favoured the introduction of English. When his old German friends heard of this, they were highly offended and not a little disgusted and said, 'Yah, gook, der Hacke will auch ein Irisher werde.'"

The Reformed pastors, as a rule, were more slow about the introduction of English services into their churches than the Lutherans, and were consequently the greater losers. Some of the strong Lutheran churches of Indiana, Butler, Armstrong and Westmoreland counties were built up largely by the young people

* Ulery's "History of the Southern Conference," p. 76.

of German Reformed churches, whose pastors refused to preach in the English language. We give herewith the picture of the old "Round Top" church which should be one of the best country churches of the German Reformed faith in western Pennsylvania to-day. It had a splendid start, but was sacrificed to the German language.



OLD ROUND TOP CHURCH,
Indiana County.

In 1781, four of these Trans-Allegheny Lutheran settlements petitioned the Ministerium of Pennsylvania, asking for a minister, expressing the hope that one would be sent them who could ride a great deal on horseback in order to minister to the scattered people. The Ministerium had no one to send, but answered their communication kindly, and advised them to employ a lay reader, who could instruct their children in the catechism, lead them in their devotional services and read to them an occasional German sermon. Their petition was answered, in an unexpected way, in the summer of the following year, when Anton Ulrich Lütge, of Franklin county, appeared in the Harold's settlement and tendered his services as a preacher. He was educated at

Halle University for the Foreign Mission field, but later decided to come to America. He was not an ordained minister. He did not even possess a catechist's license, but he had the "gift of utterance" and a fair knowledge of the Scriptures, and his services were accepted. It is said that he helped support himself by the practice of medicine in connection with his pastoral work. After preaching for some time, the congregation, at the suggestion of Balthaser Myer, voted to ordain him, and the "hands of the Presbytery" that were laid upon him were the hands of the pious schoolmaster. In 1785, he made the long and dangerous journey over the mountains on horseback, appearing before the Ministerium of Pennsylvania with the request that he be recognized and received as an ordained Lutheran minister, but the Ministerium refused to have anything to do with him. Three years later he made the same long journey and renewed his petition, when the Ministerium relented and granted him an examination. He was requested to write a sermon outline on the words, "Repent ye and believe the gospel." After further examination, he was granted a conditional license "to preach and to baptize."

The refusal of the Ministerium to recognize Mr. Lütge's ordination by school-master Myer was not because it was un-Lutheran, but because it was inexpedient. Irresponsible German preachers were springing up like mushrooms in all the frontier settlements, and if the validity of Mr. Lütge's ordination had been recognized, it might have opened the way for many similar ordinations with disastrous results to the Lutheran Church.

It is a remarkable fact that the "bad" preachers of pioneer days were about as numerous as the good ones. Among them were some fine orators, who could preach splendid sermons, but the good effect of their fine sermons was more than counterbalanced by the evil effect of their scandalous conduct. Of one of these men (Rev. Muckenhaupt) it was said: "He could preach more good sermons and drink more bad whiskey than any other preacher in Crawford County." Of two others (Doering and Much) it was said: "They scattered the people and leaned secretly to the Methodists." Another one (Rev. Philip Meyerhoeffer) was a Roman Catholic convert, who had been accepted

on probation by the German Reformed Church and allowed to get a foothold in several Lutheran churches. This man went over to the Episcopal Church, and almost succeeded in taking two German Lutheran congregations along with him. Of another (Rev. Schulze) it was said that his chief reputation was as a wife beater. Of another (Rev. Zielfels) it was said that he secured letters of recommendation from his church council as a collector of funds for the building of a new church, put the money in his own pocket and ran off. Of another (Rev. Tehle) it was said: "He belonged to no Synod, was drunken and did no good." What wonder if the Lutheran Church fell into disfavor in some communities. These men pretended to be her ministers, and yet were "full of all manner of uncleanness." Some of the most prosperous congregations of northwestern Pennsylvania were scattered and destroyed by their immoral conduct. With such examples as these before them, the leaders of the Ministerium of Pennsylvania were very cautious about recognizing private ordination under any circumstances.

We cannot resist the conviction, however, that the "Mother Synod" might have done a great deal more for these Lutheran churches on the frontier than what she did. The system of traveling preachers was not inaugurated until the year 1806, just about twenty-five years too late, and, even then, western Pennsylvania received very little benefit from it. The first Home Mission money, invested by the Ministerium in this field, was appropriated in 1815, when Rev. Peter Rupert was paid \$25.00 out of the Synodical treasury, for four months' services in northwestern Pennsylvania in the summer of 1814.* Mr. Rupert collected \$112.00 for himself from the churches in which he preached, but the total cost of his missionary work to the Synod was only \$25.00.

The great body of the pioneer work of the Lutheran Church in western Pennsylvania was done by men who came upon the field as "independent preachers." The first man to hear the call from these destitute people was Anton Ulrich Lütge, in 1782, who

* See Documentary History of the Ministerium of Pennsylvania, pp. 479-480.

was not only not a member of the Ministerium at the time but was rejected by that body in 1785. For the first six years of his ministry in Westmoreland county, he was not a member of any Synod. The second Lutheran pastor to cross the Allegheny Mountains was Rev. Johannes Stauch, who was also a "free lance." It is said that he was a pupil of Rev. Paul Henkel, of New Market, Virginia, but no mention is made of it in his autobiography. He prepared himself for the ministry in his little cabin in the wilderness. From 1791 to 1793, he preached without a license, after which he was received into the fellowship of the "Mother Synod." Rev. John M. Steck, who succeeded Rev. Lütge, in the Westmoreland field, was not a member of any Synod, at the time of his coming. The records of the Harold's church show that he became their regular pastor in 1791, holding his first communion service for them in October of that year. His name does not appear upon the records of the Ministerium until the year 1796, when he received a candidate's license from that body. This would indicate that even this man of God was an independent preacher during the first four and a half years of his ministry in western Pennsylvania. Rev. John Gottfried Lampbrecht, the man who organized the Zion Evangelical Lutheran Church of Indiana, Pa., and the venerable Rupp's church of Armstrong county, preached for two years in these churches, and was denied admission to the Ministerium in 1815. Of the first ten pastors who preached for the Lutherans in western Pennsylvania, only four were members of any Synod at the beginning of their ministry.

A great deal of hard labor has been spent in the preparation of a table of pioneer ministers who labored on this territory from 1782 to 1844, which we believe will be found to be fairly accurate. The names of Paul Henkel, Thomas Lake and Heinrich Huet are purposely omitted, inasmuch as they were only occasional missionary visitors. Heinrich Huet, however, may be regarded as the pioneer pastor of Mercer county, serving the people as often as his large Ohio field would permit. The names of Tehle, Doering, Much, Beyer, Rebenard, Becker, Roeber and Meyerhoeffer are also omitted for good reasons.

PIONEER LUTHERAN PASTORS OF WESTERN PENNSYLVANIA, 1782-1844.

No.	NAME.	TIME AND SYNODICAL RELATIONS.	COUNTIES OF LABOR.
1	Anton Ulrich Lütge.....	{ 1782-1788. No Synod }	Westmoreland and Fayette.
2	Johannes Stauch	{ 1788-1789. Pennsylvania Ministerium. }	Fayette, Washington, Greene, West-
		{ 1791-1793. No Synod }	moreland and Allegheny.
3	John Michael Steck.....	{ 1793-1806. Pennsylvania Ministerium. }	Westmoreland, Fayette, Allegheny,
		{ 1791-1796. No Synod }	Beaver, Butler, Armstrong, Indiana,
		{ 1796-1818. Pennsylvania Ministerium. }	Clarion.
4	Frederick Wilhelm Lange	{ 1818-1830. Ohio Synod..... }	Westmoreland.
5	S. Muckenhaupt.....	{ 1797-1814. Pennsylvania Ministerium..... }	Crawford, Erie, Beaver and Butler.
6	John Carl Rebenack	{ 1803-1808. No Synod..... }	Fayette.
		{ 1806-1813. No Synod }	Erie.
7	G. Heinrich Weygandt.....	{ 1825-1826. West Pennsylvania Synod. }	Fayette, Washington and Allegheny.
8	John Gottfried Lampbrecht	{ 1809-1818. Pennsylvania Ministerium. }	Indiana and Armstrong.
9	Jacob Schnee	{ 1818-1827. Ohio Synod..... }	Allegheny and Butler.
10	Peter Rupert.....	{ 1813-1815. No Synod..... }	Crawford and Erie.
		{ 1813-1818. Pennsylvania Ministerium..... }	Crawford and Erie.
11	Carl Wilhelm Colsen.....	{ 1814-1814 } Pennsylvania Ministerium.....	Armstrong, Beaver and Indiana.
12	John Adam Mohler.....	{ 1816-1816. Pennsylvania Ministerium..... }	Crawford, Erie and Venango.
		{ 1817-1818. Pennsylvania Ministerium. }	Allegheny.
13	John Friedrich Christian Heyer.....	{ 1818-..... Ohio Synod..... }	Indiana, Crawford and Erie.
14	Wilhelm Schulze	{ 1817-1818. Pennsylvania Ministerium. }	Westmoreland and Fayette.
		{ 1837-1839. West Pennsylvania Synod }	
		{ 1819-1821. Pennsylvania Ministerium. }	
		{ 1829-1839. West Pennsylvania Synod. }	
		{ 1830-1832. Ohio Synod..... }	
15	Jonas Mechling	{ 1820-1820. No Synod..... }	
		{ 1820-*. Ohio Synod..... }	

* Working on the territory of the Pittsburgh Synod at time of organization, but did not unite with it.

PIONEER LUTHERAN PASTORS OF WESTERN PENNSYLVANIA. 1782-1844.—Continued.

No.	NAME.	TIME AND SYNODICAL RELATIONS.	COUNTIES OF LABOR.
16	Heinrich Geiszenhauer	1821-1822. Ohio Synod.....	Allegheny.
17	John Gotthieb Christian Schweizerbarth	1821-*. Ohio Synod.....	Butler and Beaver.
18	Gabriel Adam Reichart.....	{ 1822-1825. Pennsylvania Ministerium. }	Indiana, Armstrong, Clarion, Venango,
		{ 1825-1838. West Pennsylvania Synod. }	Crawford, Erie, Mercer, Jefferson.
19	Heinrich Kurtz	{ 1823-1825. Pennsylvania Ministerium. }	Allegheny.
		{ 1825-1826. West Pennsylvania Synod. }	
20	Augustus Hoffman Lochman.....	1824-1824. Pennsylvania Ministerium.....	General Missionary.
21	Nicholas J. Stroh.....	1824-1824. Pennsylvania Ministerium.....	General Missionary.
22	M. C. Ziefels	1824-1825. No Synod	Armstrong.
23	Michael Kuchler	{ 1826-1828. No Synod	
		{ 1828-†. Ohio Synod.....	Mercer, Crawford and Erie.
24	Nicholas Gaugler Scharretts.....	1826-1836. West Pennsylvania Synod.....	
25	John Brown	1828-1838. West Pennsylvania Synod.....	Indiana, Jefferson, Venango, Arm- strong, Crawford and Erie.
26	G. Schultz.....	1829-1829. West Pennsylvania Synod.....	Indiana, Fayette, Washington and Allegheny.
27	Michael John Steck	1829-‡. Ohio Synod.....	Jefferson.
			Westmoreland, Fayette and Arm- strong.
28	Henry David Keyl.....	{ 1829-1843. West Pennsylvania Synod. }	Jefferson, Clarion, Armstrong, Venango,
		{ 1843-*. Alleghany Synod	Warren, Crawford, Indiana.
29	Edward Schulze.....	1829-1829. Pennsylvania Ministerium.....	Erie.
30	Elihu Rathbun.....	1831-‡. English Synod of Ohio.....	Crawford, Mercer, Venango and Butler.
31	Daniel Heilig.....	1831-1833. West Pennsylvania Synod.....	Erie.

* Working on the territory of the Pittsburgh Synod, at time of organization, but did not unite with it.

† On the territory of the Pittsburgh Synod at the time of its organization; did not enter the organization at once, but came in later.

‡ Working on the territory of the Pittsburgh Synod, and became one of its founders.

PIONEER LUTHERAN PASTORS OF WESTERN PENNSYLVANIA. 1782-1844.—Continued.

THE GERMAN PIONEERS.

39

No.	NAME.	TIME AND SYNODICAL RELATIONS.	COUNTIES OF LABOR.
32	Augustus Babb.....	{ 1833- Virginia Synod } { 1839-1842. West Pennsylvania Synod. } { 1842-*. Alleghany Synod }	Clarion. Indiana.
33	John H. Hohnholz.....	1833-1834. Ohio Synod.	Armstrong, Butler, Beaver.
34	Jacob Höelsche	1833-†. Ohio Synod.....	Westmoreland, Beaver, Butler, Mercer and Allegheny.
35	J. H. Danke	1834. Ohio Synod.	Erie.
36	Charles Frederick Stohlman.....	1835-1838. Ohio Synod.....	Washington, Fayette, Allegheny and Beaver.
37	Abraham Weills.....	1836-†. English Synod of Ohio.	Jefferson, Armstrong and Clarion.
38	John George Young.....	{ 1838-1840. No Synod } { 1840-1842. West Pennsylvania Synod. } { 1842-§. Alleghany Synod. }	Armstrong and Indiana.
39	John H. Bernheim.....	{ 1838-1842. West Pennsylvania Synod. } { 1843-†. Ohio Synod }	Indiana and Armstrong. Allegheny.
40	Jacob Medtart	1838-1843. West Pennsylvania Synod.....	Washington, Allegheny.
41	Emanuel Frey.....	1838-1838. West Pennsylvania Synod.....	Clarion.
42	John McCron.....	{ 1839-1842. West Pennsylvania Synod. } { 1842-1842. Alleghany Synod }	Fayette.
43	H. P. R. Müller.....	{ 1839-1841. Pennsylvania Ministerium. } { 1841-1843. Ohio Synod. }	Allegheny.
44	George Frederick Ehrenfeld	{ 1840-1842. West Pennsylvania Synod. } { 1842-†. Alleghany Synod..... }	Washington, Allegheny.
45	Charles Reese.....	1840-1842. West Pennsylvania Synod.....	Allegheny.
46	W. Bauermeister	1841-1842. No Synod	Allegheny.

* In 1845 were pastors of churches that were later transferred from the Allegheny Synod to the Pittsburgh Synod.
 † Working on the territory of the Pittsburgh Synod, but did not unite with it.
 ‡ Working on the territory of the Pittsburgh Synod, and became one of its founders.
 § On the territory of the Pittsburgh Synod at the time of its organization; did not enter the organization at once, but came in later.

PIONEER LUTHERAN PASTORS OF WESTERN PENNSYLVANIA. 1782-1844.—*Concluded.*

No.	NAME.	TIME AND SYNODICAL RELATIONS.	COUNTIES OF LABOR.
47	Frederick Schmidt.....	1841-1842. Pennsylvania Ministerium.....	Allegheny.
48	Jacob Zimmerman.....	1841-*. Ohio Synod.....	Armstrong and Westmoreland.
49	George St. Clair Hussy.....	{ 1841-1842. West Pennsylvania Synod. } { 1842-1844. Alleghany Synod..... } { 1841-1842. Maryland Synod..... } { 1842-*. Ohio Synod..... }	Allegheny, Westmoreland and Washington.
50	John Esensee.....	1842-*. Ohio Synod.....	Armstrong, Butler and Beaver.
51	Gottlieb Bassler.....	1842-†. West Pennsylvania Synod.....	Butler.
52	John David Nunnemacher.....	1842-*. Ohio Synod.....	Crawford.
53	David Adam.....	1842-1844. Alleghany Synod.....	Indiana.
54	Carl Kobler.....	1842-1842. Ohio Synod.....	Allegheny.
55	Henry Bishop.....	1843-†. Alleghany Synod.....	Indiana.
56	William H. Smith.....	1843-1844. Alleghany Synod.....	Allegheny.
57	J. George Donmeyer.....	1843-§. Alleghany Synod.....	Forest, Jefferson, Clarion, Armstrong and Indiana.
58	Henry Esensee.....	1843-§. Unlicensed.....	Armstrong and Butler.
59	C. A. T. Selle.....	1843-1843. Ohio Synod.....	Westmoreland.
60	Theodore Hengist.....	1844-*. Ohio Synod.....	Mercer.
61	William Alfred Passavant.....	1844-†. Maryland Synod.....	Allegheny.
62	Samuel David Witt.....	1844-†. Alleghany Synod.....	Clarion.
63	David Earhart.....	1844-†. East Ohio Synod.....	Armstrong and Butler.
64	George B. Holmes.....	1844-§. Ohio Synod.....	Armstrong.
65	Herman Eggers.....	1844-§. Ohio Synod.....	Allegheny.
66	Gottlieb Kranz.....	1844-*. Ohio Synod.....	Butler and Armstrong.
67	Carl G. Stüben.....	1844-*. Ohio Synod.....	Clarion.
68	Gottfried Jensen.....	1844-*. Ohio Synod.....	Allegheny.
69	A. F. Steinberg.....	1844-*. Ohio Synod.....	Butler and Beaver.

* Working on the territory of the Pittsburgh Synod, at time of organization, but did not unite with it.
 † In 1845 were pastors of churches that were later transferred from the Allegheny Synod to the Pittsburgh Synod. § On the territory of the Pittsburgh Synod at the time of its organization; did not enter the organization at once, but came in later.

The first pastors who labored in this field were compelled to undergo many hardships. The people themselves had but few comforts, and their pastors were always willing to live as they lived. One of them lived for more than two years in a little log hut, with no living companion whatever save his faithful horse. The most of his time, however, was spent in riding about the settlements and visiting in the homes of his people, so that he had but little time to think of his lonely position. Another pastor lived with his family in a log cabin which was built for them by the members of one of his congregations, but it was so hastily constructed that it was hard to keep warm, and the whole family were nearly frozen before the severe winter was over, and a better house built. In course of time, many of these primitive discomforts vanished. The people learned how to build warmer houses, and adjust themselves to frontier conditions, but it was a long time before it was possible for the Lutheran pastors to minister to the people of their large parishes without suffering many severe hardships. Rev. John Stauch, in describing his pastoral experiences, says: "During these tours I was often exposed to great deprivations, inclemencies of weather and perils of the wilderness. Not infrequently the night found me in the woods, a long distance from any habitation. My only alternative was to tie my horse to a sapling for safe keeping, take my saddle and blanket for a bed, and, like Jacob of old who took a stone for a pillow, lie down in that place to sleep.* So I would resign myself to the mercy of the night. * * * Like Jacob, I was permitted to live and return to my home in safety. Neither my horse nor myself were sick when duty required me to go. This I considered a special providence, as I was compelled to swim waters and climb hills in the new country, to encounter swamps that were often dangerous, so that I might reach my appointments in settlements that were often from twelve to thirty miles distant."

We regret that we have so little record of the pastoral labors of Rev. Lütge, but the fact that he had served his ministry of seven years in the wilderness and returned to Franklin county before

* Rev. J. C. F. Heyer spent many a night in the woods of western Maryland and Somerset County in the same way. See his autobiography.

Rev. Stauch came to western Pennsylvania is sufficient indication of the hardships through which he had to pass. Rev. John M. Steck, who succeeded Rev. Lütge in the Westmoreland county field, was as energetic a missionary as his friend Rev. Stauch. Because of his prodigious pastoral labors he was sometimes called the "Lutheran Bishop of Western Pennsylvania." His name appears in the baptismal records of many of the older congregations, showing that while he was not their regular pastor, he could at least give them an occasional sermon, and baptize such children as might be presented to him. The field which he aimed to supply with the ministry of the Word at times extended from the Laurel Hill on the east to the Ohio State line on the west, and from Clarion county on the north to Fayette county on the south. His regular appointments were once every four weeks, while some of his preaching stations had to be content with a service once every four or six months. From 1782 to 1806 there were never more than from one to three Lutheran pastors in the entire field of western Pennsylvania, and these men had to make provision for the spiritual care of all. It was a gigantic task, and yet it is remarkable how well they did it. Nothing in the way of Synodical missionary operations was undertaken until the year 1806, when the Ministerium of Pennsylvania established the travelling missionary system. This system provided for the sending out of one or two men during the summer months who were expected to visit as many frontier settlements as possible, and do whatever good they could. The average salary paid them for their services was about \$35.00 per month, and they were expected to collect a large part of this money on the field. The system was a failure. It resulted in the organization of some churches, but the coming of the missionaries was so irregular that the people soon ceased to expect any great or lasting benefit from them. Sometimes they succeeded in arousing a great deal of interest among the people, but when no one came out the following summer to continue the work, they lost heart, and the last state of the community was worse than the first. The first three travelling missionaries sent out by the Ministerium confined their labors chiefly to the State of Ohio. Not until the year 1814 was western Pennsylvania made a beneficiary of the system. It was

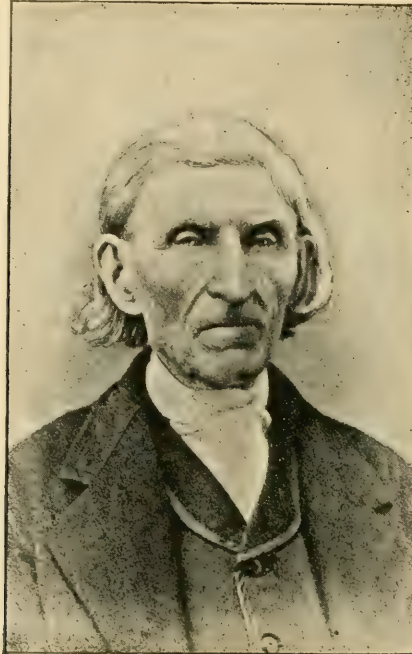
not an easy position to fill, and the Synod was never troubled with an overabundance of missionaries. The work was nearly all done by young men. From 1814 to 1824 the following missionaries of the Ministerium labored on the field: Rev. Peter Rupert, Rev. Carl Wilhelm Colsen, Rev. J. C. F. Heyer, Rev. Gabriel A. Reichart, Rev. Augustus H. Lochman, and Rev. Nicholas J. Stroh. The fact that the first named baptized 197 children, confirmed 23 young people, and was given \$112.00 for his four months' services by the people of Venango, Crawford and Erie counties, shows how ripe the field was for Home Mission work. Rev. Carl W. Colsen, who succeeded him, was a man of large talents and deep piety.* Had his life been spared, the Lutheran Church of Crawford and Erie counties would now be vastly stronger than it is. Rev. J. C. F. Heyer was the next missionary to be appointed. It was his first work as a Lutheran pastor, and he did it well. In his autobiography we find the following description of this missionary tour:

† "At York (1817) I was appointed travelling preacher to visit the North Western districts of Pennsylvania, and especially to preach in Crawford and Erie counties. The appointment was for three months. The salary was fixed at one hundred dollars. What the travelling preacher could not collect was paid from the Synodical treasury * * * At this time, when I was on my first missionary journey, there was no longer reason to fear hostile Indians in Pennsylvania. This I well knew. Still I was not quite comfortable when I, altogether unexpectedly, met a number of these inhabitants of the forest near the Allegheny river. The sun was setting when I reached the eastern side of the river. For a distance of twenty miles, I had not met a house, during the afternoon. On the opposite bank of the Allegheny stood a hut, in which the ferryman lived. I called as loudly as I could, but received no answer. At some distance up the stream I heard people in the bushes, but of them also none paid any attention to my cries, and it almost seemed that rider and horse must camp uncared for under the open sky. Finally in the dusk of evening, I saw a boat moving, which, to my astonishment, was rowed by two Indians. When we were on the point of pushing off from the land, a white man arrived in a boat, sprang into the ferry, and

* See History of the Venango Church. Chapter XII.

† Translated by Rev. W. A. Lambert, and published in "The Lutheran Church Review."

with dreadful curses drove the Indians away. * * * The following day I reached Crawford county, where, near the road, I saw one of those old block houses, which served the early settlers as places of refuge or forts during hostile attacks of the Indians. The building was of fair size, but had only one door and no windows at all, either above or below. The upper story was larger than the lower, extending ten feet on each side. This extension enabled the men within to shoot down upon the Indians, who



REV. JOHN CHRISTIAN FRIEDRICH HEVER,

A Successful Home Missionary.

might come near to set fire to the house, or even to pour water upon a fire already started. * * * My arrival in Meadville was not altogether unexpected. They rejoiced, but did not know at first whether they could support a pastor, but after I had preached in the congregations, new life and new zeal were manifested. Before my time as traveling preacher had expired, they requested me that I should remain, and the four congregations unanimously

called me as their pastor. In the Erie congregation I preached in a school house; the congregation on French Creek built a small frame church; in Meadville we held our meetings in the Court house, and on Conneaut Lake, John Braun had the largest house at that time, and we were kindly welcomed by him, not only for Sunday services, but in winter also for holding a school in his house. * * * In order to enable them to buy forty acres of land, with house and barn, the following plan was devised: The women of the four congregations formed a society. Each member obligated herself to contribute monthly the value of one pound of butter. The usual price then was twelve cents a pound. Since there were at least a hundred women in the congregation, the neat sum of \$150.00 could in this way be collected annually."

At the next meeting of the Pennsylvania Ministerium, Rev. Heyer was appointed to go to Cumberland, Md., and the great white mission-field of northwestern Pennsylvania was once more left without a pastor. For four years their appeals were left unanswered, and much of the good work of Colsen and Heyer was allowed to perish. This was the great weakness of the traveling missionary system. Whatever good the missionaries accomplished, neglect often destroyed. In the year 1822 a new name appears on the missionary calendar, and from that year many of our best Lutheran churches in western Pennsylvania date the beginning of their prosperity. It is the name of Rev. Gabriel Adam Reichart. He was a thorough German, devoted to the interests of the German people; an indefatigable worker, whose field of labor at times almost rivaled that of Bishop John M. Steck; a zealous home missionary, who sought out the German Lutherans in their humble homes and organized them into congregations; an ideal catechist, who frequently organized his churches out of the first catechetical class, and always aimed to build up his congregations on the solid ground of thorough instruction. He labored for three months as a traveling missionary of the Ministerium of Pennsylvania, and then became the regular pastor of the Indiana county charge. His missionary methods were peculiar, but none the less successful. Upon visiting a community for the first time, he gave prompt attention to the children, and saw to it that they were baptized. He next interested himself in the young people, and gathered them into catechetical classes. When these were ready for confirmation he gave more attention to the parents, and

discussed the advisability of a regular organization. Frequently he would hold confirmation services on a Saturday, followed by



REV. GABRIEL ADAM REICHART,
An Earnest Pioneer.

the celebration of the Holy Communion and the organization of a church on the Lord's Day. One of his largest catechetical

classes was gathered in the Brush Valley settlement, in Indiana county, in the summer of 1822. It must have been a happy day for the young missionary when this large class of forty-four members was confirmed (January 11, 1823), and made the nucleus of a strong Evangelical Lutheran church. One of the members of this class, Miss Lydia Tyson, became his bride on the 16th day of September, 1823. Their wedding trip was a horse-back ride of forty-one miles through the wilderness to a neighboring pastor. In 1827 he removed to Kittaning, Pa., and made his new home the centre of an even wider field of missionary operations. His best work was done in Indiana, Clarion and Armstrong counties, where his memory is precious.

In 1825, the Evangelical Lutheran Synod of West Pennsylvania was organized, consisting of all the pastors and churches of the "Mother Synod" located west of the Susquehanna river. This made all western Pennsylvania the proper home mission field of the new Synod. The traveling missionary system was continued with the usual results, and, after a short time, abolished. The best missionary work of this Synod, in this part of the State, was done by Rev. J. C. F. Heyer, 1837-1839, when he organized the First English Evangelical Lutheran Church and the Holy Trinity German Evangelical Lutheran Church, of Pittsburgh, and the St. John's German Evangelical Lutheran Church, of Allegheny City. These three churches to-day have an aggregate membership of twenty-five hundred, and are towers of Lutheran strength.

Another Synod, whose pioneer work on this territory stands second to none, is the Evangelical Lutheran Synod of Ohio. When this Synod was organized, in the year 1818, it was supposed to embrace all the Lutheran pastors and churches west of the Allegheny Mountains, so that western Pennsylvania was its legitimate territory. Naturally, this Synod was very much occupied in the development of the rich Lutheran field presented by the great State of Ohio, but a number of her best men, including John M. Steck, Michael J. Steck, Jonas Mechling and J. G. C. Schweizerbarth, labored in western Pennsylvania. A glance at the table of Pioneer pastors reveals the fact that twenty-nine of the sixty-five men who ministered to our churches on this territory, from 1818 to 1844, were members of the Ohio Synod.

During this same period, the West Pennsylvania Synod had nineteen representatives on the field, while the Ministerium of Pennsylvania had but twelve. A number of our General Synod churches were served for many years by the devoted pioneers of the Ohio Synod. We owe them much. When the Pittsburgh Synod was organized, there were twenty-nine Lutheran pastors (serving about one hundred churches) in this section of the State. Of these twenty-nine pastors, seventeen were members of the Ohio Synod. The Allegheny Synod men numbered but seven. Under such circumstances, we cannot but express regret that the Ohio Synod had such a small part in the organization and development of the Pittsburgh Synod, whose missionary energies have made the Evangelical Lutheran Church one of the commanding religious forces of western Pennsylvania.

CHAPTER II.

THE ORGANIZATION.

1845.

"OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."

FOR many years before the Pittsburgh Synod was organized, the need of such an organization was most keenly felt. The pastors felt their need of it in order that they might enjoy a closer fellowship with each other, and carry on their home mission work more effectively. The people felt their need of it, in order that they might be supplied more readily with suitable pastors. It was this need that led seven of the Lutheran pastors of Ohio and western Pennsylvania to hold a "special conference" in the old Mount Zion church of Baidland, Pa., on the 17th day of October, 1812. When this "special conference" was reported to the Ministerium of Pennsylvania, in June, 1813, that body officially expressed its gratification that their brethren on the frontier were "so active in the spread of the kingdom of God;" but when this first conference was followed by another in 1813, and another in 1814, and the members of the conference began to ask for themselves certain privileges which had always been regarded as the special privileges of the Synod, the leaders of the Synodical body began to show a decided disapproval. In 1816 the conference requested permission of the "Mother Synod" to organize themselves into a separate Ministerium, but their request was not granted. It was not the policy of the Ministerium of Pennsylvania to encourage the formation of new Synods, and the Evangelical Lutheran Synod of Ohio was therefore organized under protest, in the year 1818. The Ministerium also protested against the organization of the West Pennsylvania Synod in 1825; and the West Pennsylvania Synod protested against the organization of the Alleghany Synod in 1842. And there was more or

less opposition to the organization of the Pittsburgh Synod in 1845, especially on the part of the Synod of Ohio. These facts do not all appear upon the Synodical records, but they are none the less true. In the year 1831 a special conference of the Lutheran pastors of western Pennsylvania was held in Greensburg, Pa., to discuss the advisability of organizing a new Synod on the territory now occupied by the Alleghany and Pittsburgh Synods. This conference was attended by the following pastors :

Rev. Jacob Krigler, Berlin, Pa., of the West Pennsylvania Synod.

Rev. J. G. C. Schweizerbarth, Zelienople, Pa., of the Ohio Synod.

Rev. Michael J. Steck, Greensburg, Pa., of the Ohio Synod.

Rev. Jonas Mechling, Westmoreland Co., Pa., of the Ohio Synod.

Rev. Gabriel A. Reichart, Kittanning, Pa., of the West Pennsylvania Synod.

Rev. J. C. F. Heyer, Somerset, Pa., of the West Pennsylvania Synod.

Rev. N. G. Scharretts, Indiana, Pa., of the West Pennsylvania Synod.

Rev. John Brown, Washington Co., Pa., of the West Pennsylvania Synod.

Rev. Henry David Keyl, Clarion Co., Pa., of the West Pennsylvania Synod.

Rev. Daniel Heilig, Erie, Pa., of the West Pennsylvania Synod.

The opinion of these ten men was that the formation of a new Synod was greatly desirable, and a resolution to this effect was unanimously adopted. Rev. Schweizerbarth was instructed to lay the matter before the Ohio Synod at its next meeting, but when he presented the petition it was met with manifest disapproval.* A plan was then adopted by which the Synod was divided into conference districts, to each of which such special privileges were granted that the Pennsylvania pastors of the Synod were satisfied, *and the first attempt to organize a Pittsburgh Synod resulted in failure.*

When the second and successful attempt was made to organize

* Spielmann's "Geschichte Der. Ev. Luth. Synode von Ohio," p. 48.

the Synod, in 1845, it was under very different conditions. The organization of the Alleghany Synod had taken up the eastern half of the proposed territory, and the now thoroughly organized Eastern District of the Ohio Synod was opposed to it. This opposition was partly due to the fact that the Eastern District regarded the movement as an intrusion, but it was also due to doctrinal differences. Four of the men most interested in the proposed organization, namely, Rev. W. A. Passavant, Rev. Gottlieb Bassler, Rev. G. F. Ehrenfeld and Rev. Samuel D. Witt, were Gettysburg men, and the Ohio Synod had already begun to show quite a decided aversion toward the Gettysburg theology. In a sermon delivered before the Eastern District, in 1843, Rev. J. G. C. Schweizerbarth said : * "Those who come from Gettysburg are, with few exceptions, anti-Lutheran. They neither believe the entire catechism nor the entire Augsburg Confession. Can those who tear down the foundations of the Church build up the same? In short, the ministry for the church, under the assistance of Almighty God, must come from Columbus." These men were especially averse to the "new measure" spirit of Rev. W. A. Passavant. It was a type of religion with which none of them had any sympathy. The movement for the organization of the new Synod began shortly after Rev. W. A. Passavant took charge of the First English Evangelical Lutheran Church of Pittsburgh. The preliminary meeting was held, August 27-28, 1844, in Butler, Pennsylvania, and was attended by Rev. W. A. Passavant, Rev. Gottlieb Bassler, Rev. Elihu Rathbun, Rev. John Esensee and Rev. Gottlieb Kranz. Fifteen years later, Rev. Bassler spoke of this meeting as the meeting of "a few brethren who wept and prayed over the desolations of our Zion." All of these men expressed themselves as being heartily in favor of the organization of a new Synod, but Rev. John Esensee and Rev. Gottlieb Kranz never entered it. It was decided to hold the next meeting in Pittsburgh in the following January. Full notice of this meeting and its object was given to all the Lutheran pastors of

* Schmidt and Peters' "Geschichte Der Allgemeinen Ev. Luth. Synode von Ohio," p. 87. As a further evidence of this opposition of the Ohio Synod to the Gettysburg Theology, see letter of Rev. Bassler to the President of the West Pennsylvania Synod in 1843.

western Pennsylvania ; but when the brethren assembled in the First English Lutheran Church of Pittsburgh, on the evening of January 14, 1845, only eight of the twenty-nine men laboring on the territory were present. These eight men were :

Bishop Michael J. Steck, Greensburg, Pa., representing 7 churches with 1,005 members.

Bishop William A. Passavant, Pittsburgh, Pa., representing 1 church with 175 members.

Bishop Gottlieb Bassler, Zelienople, Pa., representing 5 churches with 208 members.

Bishop George F. Ehrenfeld, Clarion, Pa., representing 2 churches with 100 members.

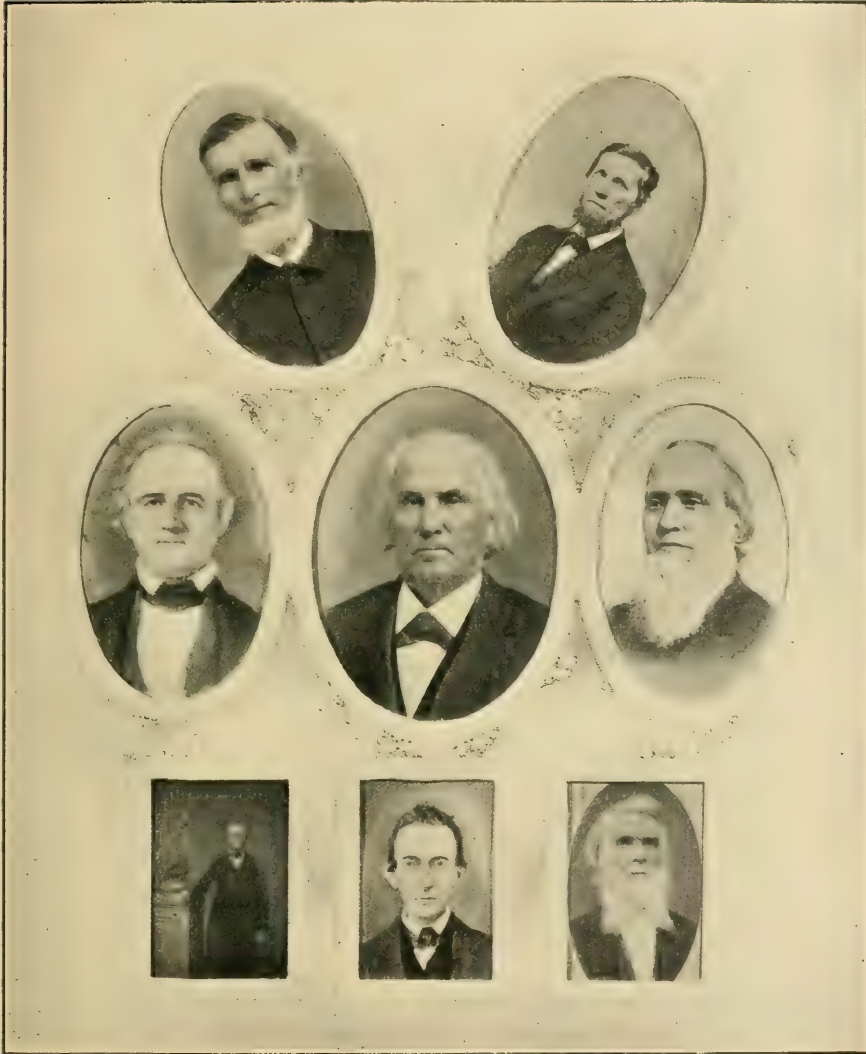
Bishop Samuel David Witt, Shippenville, Pa., representing 2 churches with 201 members.

Bishop David Earhart, Leechburg, Pa., representing 4 churches with 181 members.

Bishop Abraham Weills, Ginger Hill, Pa., representing 2 churches with 275 members.

Bishop Elihu Rathbun, Mercer, Pa., representing 3 churches with 110 members.

Accompanying and co-operating with them were six laymen, representing the principal parishes : Jacob S. Steck, of Greensburg ; George Weyman, of Pittsburgh ; C. S. Passavant, of Zelienople ; James Griffin, of Mercer county ; Frederick Carstens, of Washington county, and Joseph Shoop, of Freeport. All of these founders of our Synod have been called to their reward. These eight pastors exerted a larger influence in the Lutheran life of western Pennsylvania than their numbers would seem to indicate. While they reported but twenty-six churches under their care, there were more than a score of others that were looking to them for the bread of life. The people expected great things from them, and they were not disappointed. The founders believed that were called of God to a great work, and of this we have the clearest evidence in the Minutes of their Pittsburgh Convention. "Several hours were spent in friendly discussion" of the question of the advisability of the proposed organization. Finally, a committee was appointed, consisting of Rev. W. A. Passavant, Rev. M. J. Steck, Rev. G. F. Ehrenfeld,



FOUNDERS OF THE PITTSBURGH SYNOD.

DAVID EARHART.
MICHAEL J. STECK.
G. F. EHRENFELD.

ABRAHAM WEILLS.
S. D. WITT.

GOTTLIEB BASSLER.
WILLIAM A. PASSAVANT.
ELIHU RATHBUN.

Frederick A. Carstens and James Griffin, who prepared and submitted the following "plan of union:"

"We, the undersigned ministers and delegates of the Evangelical Lutheran Churches in the western counties of Pennsylvania, being painfully sensible of the great destitution of the preached word and the ordinances of the gospel in our midst, and fully persuaded of the necessity of uniting our efforts for their supply, hereby form ourselves into a synodical body, with the express understanding that each minister and church or churches shall be at perfect liberty to support such literary, theological or benevolent institutions, without the limits of our Synod, as may best accord with their own views of duty; and also that, as a Synodical body, we recognize no such distinctions among us as those commonly known by the terms of *old and new measures*, the Synod to be known by the name of *The Pittsburgh Synod of the Evangelical Lutheran Church.*"

This "plan of union" was unanimously and heartily adopted. An election for permanent officers resulted in the choice of Rev. Michael J. Steck, President; Rev. W. A. Passavant, Secretary, and Mr. George Weyman, Treasurer. Three young men were examined and licensed before the Synod adjourned: Michael Schweigert, Henry Esensee and Hermann Eggers.

The Ohio Synod men were conspicuous by their absence from this convention. Rev. Michael J. Steck was the only one of their leaders who gave it cordial support. Rev. Gottfried Jensen, of Pittsburgh, was present at one of the sessions, but refused to unite with the organization. Two of their number, Rev. John Esensee and Rev. John D. Nunnamacher, sent letters to the convention expressing their approval of the movement, but neither one ever united with the Synod, although special opportunities were frequently given. One of the quaint features of the minutes of the earlier conventions of the Synod is the use of the term "bishop," as applied to her ministers. During the first six years of her history, every licensed pastor was called a bishop, and some of the men seemed to take not a little pride in their title. They were the "Bishops of the Evangelical Lutheran Church." Even the conservative Evangelical Lutheran Synod of Ohio made use of the title, and one of her most honored members, Rev. Schweizerbarth, was called "Bishop Schweizerbarth," to the day of his death. The general sentiment, which led to the adoption

of this title, is explained by a resolution presented by Rev. John McCron, of Pittsburgh, at the meeting of the Alleghany Synod, in 1842, and adopted by that body :

“WHEREAS, The term bishop, in application to ministers of the gospel, is more scriptural than *Reverend*, more characteristic of the office, and may also, if introduced into general use, spread abroad among the people more correct views of its true import, as well as of the favourite views of our church in reference to the parity of the ministry, therefore,

Resolved, That we regard it as perfectly correct and proper to substitute the word bishop for reverend in addressing the ministry of this Synod.”

Many of the pioneer Lutheran pastors of Ohio and western Pennsylvania were well worthy of the title. Their parishes were true bishoprics. Rev. John Stauch, the first Lutheran pastor of Ohio, for a while, served no less than fourteen churches in addition to a number of preaching stations. Rev. George Forster, who was sent to Ohio by the Ministerium of Pennsylvania in 1805, had an enormous field and yet resented bitterly every attempt of his brethren to divide it. In 1813, he made a complaint against Rev. Liest for interfering with his work ; and, when some one asked him to define the bounds of his parish, he said : * “Die ganze nordwestliche Gegend ist mein Missionsgebiet, und Kein anderer soll mir darin ein griffe machen.” His brethren thought otherwise, however, and his bishopric was divided. Rev. John M. Steck for a while was called the “Lutheran Bishop of Western Pennsylvania.” Rev. J. C. F. Heyer, in his autobiography, speaks of himself as “episcopus regionarius.” Even as late as 1845 a number of Lutheran pastors were serving from six to eight congregations, so that the title of bishop was by no means ill bestowed.

1. *Rev. Michael Fohn Steck*, the first President of the Pittsburgh Synod, was born in Greensburg, Pa., May 1, 1793. He was the son of Rev. John M. Steck, and inherited many of the sterling qualities of his father. From the days of childhood he manifested a natural aptitude for the ministry. As Napoleon

* “Geschichte Der Allgemeinen Ev. Luth. Synode von Ohio,” p. 87.

Bonaparte manifested his soldierly qualities by marshaling his schoolmates in companies on the play-ground, so Michael J. Steck showed his ministerial intuitions by gathering the boys and girls of Greensburg about him and preaching to them from a stump or a fallen log. When these performances were reported to Pastor Steck he began to inquire of Michael whether he would really like to be a Lutheran minister, and the young man replied very positively in the affirmative. Nor did he ever change his views on the subject so far as we know. He came into the ministry of the Lutheran Church as naturally as the rivers flow into the sea. He loved to preach the gospel, and this love of it made him a strong and successful preacher. He received his theological training from his father, and later from Rev. Jacob Schnee, of Pittsburgh. In June, 1816, he was examined and licensed by the Pennsylvania Ministerium, but in 1818 became one of the founders of the Evangelical Lutheran Synod of Ohio. His first parish was Lancaster, O. Here he labored for thirteen years, and did a work for the Church that is yielding its rich results to this day. At the request of his father he returned to Greensburg in 1829 and became his assistant. When his father died, July 14, 1830, he became pastor of the Greensburg charge, and remained such until the day of his death, September 1st, 1848. The two Stecks, father and son, ministered to the Lutherans of Westmoreland county from 1792 to 1848, a period of fifty-six years. The true value of their work no man can measure. They baptized and confirmed thousands in the faith of the Evangelical Lutheran Church. Both men were dearly beloved by their people, and it would be hard to say which of the two lived the closer to their hearts. Everything they did for the Church was "exactly right," and that was the way succeeding pastors were required to do for many years.

Rev. Michael J. Steck was a humble man, but a man of strong convictions and great earnestness. He preached the gospel, not for the sake of filling an appointment, but for the purpose of accomplishing something, and he usually accomplished it. Evil-doers learned to dread his displeasure, for he smote and spared not. It is said of him that on one occasion, when he came to the Brush Creek church to fill his appointment, he was informed

by one of the elders that some of the members of his catechetical class had been guilty of going to shooting matches and doing other unseemly things on the Lord's day. The pastor was so filled with indignation that his instruction on the Third Commandment had been so fruitless that he took off his coat, as he went into the pulpit, and preached such a powerful sermon on the sanctity of the Lord's day that the offenders needed no second reproof. It was a sermon that gave the community a subject for table-talk for many a day. He was the only one of the leaders of the Ohio Synod to enter into the organization of the Pittsburgh Synod, but he did it so heartily, and labored so earnestly for its success, that his memory is precious. He was a true man of God.

2. *Rev. Gottlieb Bassler* was born in the Canton of Berne, Switzerland, in the year 1813. His parents emigrated to Butler county, Pennsylvania, when he was but a child. He was brought up in a humble home and learned the printer's trade, working in Greensburg, Pa., and Washington, D. C. In 1836, he began to study for the ministry, and received his classical and theological training in the institutions of the General Synod at Gettysburg. He was naturally of a sincere and pious disposition, and was much beloved by his classmates. Receiving a pastor's license from the West Pennsylvania Synod, in 1842, he returned to his Butler county home and began the work of building up the English Lutheran Church. In a short time, he organized churches at Zelienople, Butler, Riders, Prospect and Middle Lancaster, all of which are now in a thriving condition. His salary was so small, at first, that he was subjected to not a little hardship, but he toiled on, like the true, brave servant of the Lord that he was, and wrought a splendid work. In addition to his pastoral work, he had to bear the heaviest burden of the Synodical Academy, and his health was not strong enough to endure it. His love for the Synod was a passion; all her interests were his. Among the last words that he spoke on earth were: "God bless the Pittsburgh Synod." He took a deep interest in the organization of the General Council, and was elected President of the Reading Convention. The men of the General Synod, very generally, recognized and respected the sincerity of his Lutheran convictions, and admired even while they opposed him. He died

October 3, 1868, mourned by all those who knew him. As an evidence of the high esteem in which he was held, the Pittsburgh Synod of the General Synod adopted the following memorial :

"INASMUCH as our Heavenly Father has been pleased to remove from this scene of toil and care to the realms of glory our dearly beloved brother, Rev. Gottlieb Bassler ; and,

"*Whereas*, He has so long, so earnestly, and so successfully been laboring in the Master's cause in our midst ; and, as the righteous are ever to be held in reverent remembrance, therefore :

"*Resolved* 1. That our departed brother, by his unassuming piety, Christian courtesy, conscientious devotion to principle, and self-denying labors for Christ, has endeared himself to us all.

"*Resolved* 2. That 'he was a faithful man and feared God above many ;' that we feel thankful to God for his example, and will ever hold in grateful remembrance his virtues, and will strive to profit by them.

"*Resolved* 3. That by his death we are again admonished to renewed diligence and faithfulness in our holy work.

"*Resolved* 4. That we tender our sincere sympathies to the afflicted family, and pray that our kind Father may, by His comforting grace, sustain them in their heavy bereavement."

3. *Rev. George Frederick Ehrenfeld* was born in the city of Philadelphia, January 20, 1810, and was baptized by Rev. J. H. C. Helmuth, D. D., pastor of Zion Lutheran church. He was the oldest child of Augustus Clemens Ehrenfeld, M. D., who was the son of George Frederick, who was the son of George Nicolaus, who was the son of John George, who was the son of Matthias Bernhard, who was born in 1601. Certainly three and perhaps more of these ancestors were men of university education. In the line of his paternal grandmother were several Lutheran ministers, one of whom was, for a time, pastor of the old Wittenberg church, on whose door Luther nailed the "Ninety-five Theses." He was an exceedingly precocious lad. On his tenth birthday he made this record : "To-day I am ten years old and I have just finished my study of geometry." The Ehrenfeld home was transferred from Philadelphia to Mifflin county in 1817, and here, in the beautiful Kishacoquillas Valley, the boy grew up to manhood. Such were the influences thrown about him, in this quiet, cultured and God-fearing home, that the boy naturally directed his attention to the Evangelical Lutheran ministry. His brothers,

Augustus Clemens and Charles Lewis, soon followed him. His preparation for college was made under the tutelage of Prof. Lehman, in the Mifflinburg Academy. He went to Gettysburg, in 1835, spending three years in Pennsylvania College and two years in the Theological Seminary. He graduated from the latter institution in 1840, was licensed by the West Pennsylvania Synod in the fall of the same year and sent to Clarion county, where he remained for nearly five years. His labors there, in results accomplished, in bitter opposition encountered, in the faithful preaching of the Word, in unfaltering loyalty to his convictions, constitute a chapter in his life, of which any minister might be proud. He was ordained on the evening of October 6, 1841, having been licensed but one year. This was very exceptional for those days, and reveals the excellency of his early theological attainments. During his college and seminary course, he was a close friend of Gottlieb Bassler and letters written to him by the latter, in 1838 and 1841, were carefully preserved as tender memorials of their friendship. He was one of the founders of the Alleghany Synod, in 1842, as well as one of the founders of the Pittsburgh Synod, in 1845. His loyalty to the General Synod was unflagging. The greatest mistake of his ministerial life was his championship of the "Definite Platform." He himself afterwards regarded the "Platform" as a mistake, and said that he had supported it only because he believed that it would "clear the air of sectarian misrepresentation of the doctrines of the Evangelical Lutheran Church." His Lutheranism was of the pietistic type. He was a great admirer of Spener. He believed in holding special meetings for the preaching of the gospel, but was never an "emotional revivalist." His enemies have sometimes spoken of him as one of the "new-measure" advocates of the Pittsburgh Synod, but this is only partly true. He regarded the mourner's-bench system as subversive of true, saving faith and contrary to the spirit and teaching of the Evangelical Lutheran Church. In a letter written to his brother Charles, in 1856, he relates his experiences in a Clarion county revival, expressing his horror at its excesses and closing his letter with the words: "Thus I left Carmel's top, the priests of Baal not all slain, glad to get away from such revival occasions. Oh, what ignorance

will do ! My heart bleeds when I think of the scene. The only redeeming quality I find is now gathering these into catechetical classes, if only the instruction be of the right kind." From 1845 to 1855, he served churches in Armstrong county. In 1867 he served the Brookville charge for a short time, but his active ministry closed in 1855. He fell asleep in Jesus, July 26, 1876.

4. *Rev. William Alfred Passavant*, was born in Zelienople, Pa., October 9, 1821. His parents were of Huguenot descent. On Palm Sunday, 1837, he was confirmed in the venerable St. Paul's Lutheran Church of Zelienople by "Bishop" J. G. C. Schweizerbarth. He graduated from Jefferson College, Canonsburg, Pa., in 1840, at the early age of nineteen. His theological education was received at Gettysburg. He was licensed by the Maryland Synod, in 1842, and entered upon the work of his ministry as the pastor of a little mission church in Baltimore. This congregation was not Lutheran, but neither was their pastor, at this time, and there was no friction between them. He conducted "revival services" here whose noise could be heard "more than a block away." For a while, he had about decided to abandon the ministry of the Lutheran Church, declaring that her people were "lacking in vital godliness." Rev. John G. Morris, pastor of the First Evangelical Lutheran Church of Baltimore, sat up with him one night until the small hours of the morning, endeavoring to persuade him that there was true piety among Lutherans, even if they did not believe in going to a mourner's bench for their salvation. In 1844, he became pastor of the First English Lutheran Church of Pittsburgh, Pa. By this time, his revival spirit had been greatly modified, but he was still an advocate of "new measures." Scarcely had he become fairly settled in his new pastorate, until, in company with Rev. Gottlieb Bassler, he began to urge the formation of a new Synod ; and it was largely due to his energy that the organization of the Pittsburgh Synod was effected. He made more bitter enemies and more enthusiastic admirers than any other great leader of the Lutheran Church in western Pennsylvania. The strange inconsistencies of his ministerial life, his complete change from radical revivalism to radical confessionalism and his methods of compelling others to conform to that change were responsible for the

former. His missionary genius, his philanthropic heart, his love of children and his educational spirit were responsible for the latter. His quality as a missionary worker has never been excelled in America. It was revealed already in college days when he walked twelve miles to the old Bethlehem church in Washington county to teach a Sunday-school class, and when he canvassed the town of Washington, Penna., in the interests of the German Lutherans, who were then without a pastor. It was his mind that conceived the Home Missionary plans of the Pittsburgh Synod, and it is a remarkable fact that these plans have never been found capable of any great improvement. It was his influence that induced the laymen of the church to shoulder the financial responsibility of placing the first Missionary President in the field, and opening up the doorway of prosperity before the Synod. As a "man of mercy," he was even more generally known. He consecrated the first American Deaconess and founded the first American Protestant hospital. His hospitals in the West are among the greatest memorials of his merciful heart. His love of children was intense. Few speakers could hold and interest a large body of them as well as he. Before he had been pastor of the Pittsburgh church a full year, he had six Sunday-schools with five hundred pupils under his care. In 1854, he established the Farm School for boys at Zelienople, Pa., and in 1863, the Rochester Orphans' Home. A large number of young people were always found in the congregations to which he preached. His educational spirit was shown in the establishment of "The Missionary" and "The Workman," and also in the founding of Thiel College and the Chicago Seminary. There was scarcely any limit to his resources. One cannot but wonder that he succeeded in crowding so much into a single life-time. He entered into rest June 3, 1894. His faults were great faults and were chiefly responsible for the strife and divisions that have marred the life of the Evangelical Lutheran Church of western Pennsylvania, but his virtues were great virtues and will be remembered long after the wounds, caused by his faults, have been healed and forgotten.

5. *Rev. Abraham Weills* was born in Randolph county, Va., January 4, 1806. He attributed his strongest religious impres-

sions to the preaching of Father Heyer, but was confirmed by Rev. Martin Kibler in the "Glade" church, in 1824. He early elected the gospel ministry as his life's work, and gave fully thirty-five years to the active work of the pastorate. He left his home in 1828, with only eight dollars in his pocket, determined in some way to work his way into the Evangelical Lutheran ministry. He went to Columbus, Ohio, and studied theology under Professor Smith of Capital University. His experiences as a student were quite trying. As a cobbler and as a land clearer, in which latter art he excelled, he managed to earn his living and still continue his studies. Professor Smith gave him great encouragement, especially by permitting him to preach occasionally as a supply. As a boy he could only speak the English language, but by persistent application he mastered the German and became an acceptable German preacher. After four years of this preparatory work he was granted a license to preach by the Evangelical Lutheran Synod of Ohio, and on September 18, 1837, he was ordained by that body. The first four years of his active ministry, 1832 to 1836, were spent in the State of Ohio. A horrible scourge of fever compelled him to resign his Ohio pastorate, and in 1836 he came to western Pennsylvania, accepting a part of the large charge of Rev. John Brown. Later, however, his field was extended until it embraced congregations in Fayette, Washington, Allegheny, Beaver and Westmoreland counties. He was one of the true Lutheran "Bishops" of western Pennsylvania. One of his congregations was situated fifty miles west of his home, and two others were located forty miles in the opposite direction. Nothing but a strong, vigorous constitution, the gift of God, enabled him to serve this great pastorate and meet all its requirements. Little by little, his field was relinquished to neighboring pastors, until at the time of the organization of the Pittsburgh Synod, he was the regular pastor of but two congregations. He served congregations in Washington county from 1836 to 1868, removing to Lasalle county, Illinois, in the latter year. Here a serious break-down in his health occurred, and he soon returned to Washington, Pa., where he spent the remaining years of his life. He was suddenly killed, near his home, on the 16th day of July, 1886, by a Baltimore and

Ohio express train. Father Weills was a loyal friend of the General Synod, and at the time of his death was a member of the Pittsburgh Synod in connection with that body.

6. *Rev. David Earhart* was born in Indiana county, Pa., of German parents, February 28, 1818, and was brought up on a farm in the same county. Before the public school system of Pennsylvania was established, he received his primary education in schools supported by subscription and held in log buildings, poorly lighted and rudely furnished. The teachers of those days were often selected because of their ability to "thrash the big boys" as well as to instruct their minds. Even in his eighty-fifth year, Rev. Earhart confessed to a vivid personal recollection of those primitive schools. He attended the Indiana Academy; and, later, studied theology at Wooster, Ohio, under Rev. George Leiter and Rev. Ezra Keller, D. D. He was married to Miss Mary Wells Patton, in Somerset, Pa., November 16, 1841. In September, 1844, he was licensed to preach by the East Ohio Synod. A few weeks later he visited Leechburg, Pa., and was invited by the Lutherans of that town to preach for them. His services were so acceptable that he entered at once into an arrangement to supply them for six months, and continued as their pastor until 1853. He served Leechburg, Forks, St. Matthew's and St. Luke's churches, and also succeeded in organizing the Bethel and Clinton churches of Armstrong County and the Bethesda church of Westmoreland County. Two months after he had located in this, his first, charge, the circular letter was issued calling upon all the Evangelical Lutheran pastors of western Pennsylvania to unite in the formation of a new Synod. He was the youngest man, among the eight pastors, who responded to the call and organized the Pittsburgh Synod. He was serving four churches at the time, and brought them all into the fellowship of the new organization. He was always a conservative man, and was but little effected by the "new measure" spirit of his day. He was one of the hardest working pastors that ever labored on the territory of the Pittsburgh Synod, and his accessions to the church were exceptionally large. In the spring of 1860, he removed to the State of Kansas and located at Sumner, a small town about three miles south of Atchison. Here he

organized a congregation, but a severe wind storm wrecked the town, and with it the Lutheran organization failed. For thirteen years he remained in Kansas, preaching at many places from fifteen to sixty miles distant from his home. He organized congregations at East Norway, Vinland, Pardee, Valley Falls, Brown County, Brush Creek and Stranger Creek. The last two congregations are now extinct. He built the old Monrovia Evangelical Lutheran church of Kansas, the second Lutheran church building of the State. In 1868, he withdrew from the Pittsburgh Synod and united with the newly formed Kansas Synod. From 1873 to 1876 he was a member of the Alleghany Synod, serving the Lavansville pastorate. In 1876, he united with the Pittsburgh Synod of the General Council and remained in the fellowship of that body to the end. He spent his ministerial life among General Synod and General Council associates, and loved them both, but his deepest sympathies were with the latter. He was the last survivor of the founders of the Pittsburgh Synod, entering into rest on the fourteenth day of August, 1903. His vitality was remarkable. Only a few months before his death, the historian received a long letter from him, giving some personal reminiscences of the Synod which he helped to organize, and manifesting much of the mental vigor of a young man.

7. *Rev. Samuel David Witt* was born in Londonderry township, Dauphin Co., Penna., October 7, 1813, and entered into rest August 27, 1851, at Circleville, Ohio. It was the desire of his father that he should enter the field of politics, but the young man elected otherwise. He laid down the editorship of his Somerset county paper in 1842, and went to Gettysburg, graduating from the theological seminary in 1844. In the fall of that year he was licensed by the Alleghany Synod. He began his active ministry as pastor of the Shippenville charge in Clarion county. He and Rev. George F. Ehrenfeld were the two Clarion county pastors who entered the organization of the Pittsburgh Synod in 1845. The second convention of the Synod was held in his church. A special committee appointed by the Synod at this convention ordained the young man in Salem Evangelical Lutheran church, Aug. 10, 1845. He was a very earnest man, and wrought a good work even in his short ministry of seven years.

It is said of him that he would frequently lay aside the regular work of his parish in order to explore the unoccupied territory of the Synod, encourage struggling churches and cheer the heart of the Missionary President. His dying words reflect the true spirit of the man: "Dear brethren, do your utmost for the missions." In 1851 he made a visit to Ohio, where he fell sick and died. He was a young man, with a bright career before him, apparently, but God thought otherwise and called him home. He was the President of the Pittsburgh Synod at the time of his death, and his sorrowing brethren in convention assembled recorded their "implicit confidence in his Christian character, his zeal in the Master's cause, his integrity in all his relations, his ardent and self-denying piety, and his willingness to spend and be spent in the upbuilding of Christ's kingdom."

8. *Rev. Elihu Rathbun.* Very little is known of the life of this venerable founder of the Synod. He left but few records behind him. He was born September 8, 1794, and died in Viola, Mercer county, Illinois, June 4, 1890, at the ripe old age of 95 years. His name first appears on the records of the English District of the Evangelical Lutheran Synod of Ohio in 1830. He served churches in Crawford, Mercer and Butler counties, and by the influence of Rev. Gottlieb Bassler was brought into the organization of the Pittsburgh Synod in 1845. He was strongly inclined to "new measures," and when he introduced the same into the Venango church, in the year 1840, it made quite a commotion. His experiences, as recorded in the old "Venango Church Book," are quite amusing. He was not a well educated man, but yet he filled a useful place, and was always honored by his brethren as one of the "fathers." His labors were chiefly confined to the country missions of northwestern Pennsylvania. In April, 1854, he wrote to the President of the Pittsburgh Synod, requesting an "honorable dismissal from Synod to unite with some other denomination or stand independent, as might suit him." This peculiar request was laid before the Synod, and his brethren, in view of his position as one of the founders, waived all rules of order and granted the petition. It is said that he afterwards united with the Presbyterians, but a lengthy correspondence has so far failed to establish the fact.

A glance at the table of pioneer churches given on the following pages will be sufficient to reveal the timeliness of the organization of the Pittsburgh Synod. No less than six Synods had representatives upon the field, each one of whom was trying to do his own work in his own way. Lack of fellowship and co-operation produced no end of confusion, and the pastorless congregations were the greatest sufferers. The very multiplicity of Synods seemed to militate against the supply of the weaker congregations, and some of them were allowed to disband through lack of pastors. In 1845 there were one hundred fully organized churches, with opportunities for organizing as many more, on the territory which the new Synod proposed to occupy, but the fullest co-operation of all the Lutheran pastors on the field seemed essential to her success. This unity the founders of the Pittsburgh Synod expected to secure, but their hopes were not all realized. A number of pastors withheld their co-operation; nevertheless the young Synod grew and waxed strong in spirit. Scores of pastorless churches looked to her for their supply and were not disappointed. One by one new laborers were secured for the field and new congregations established, so that within seven years the Synod grew from a body of eight pastors and twenty-six churches, to one of thirty pastors and one hundred and one churches. The grace of God and the favor of the people were both richly manifested in her early history. We regret that this table of pioneer churches is incomplete. Its compilation has been a hard task. The dates assigned to the organization of many of these churches are given as approximate. In some cases it is impossible to give the exact date, for the Church Records are silent and the founders have long since been called to their reward. Many of our pioneer churches were probably never organized as churches are organized to-day. They "just began," and their peculiar beginnings are classed as provisional organizations. In the course of time, pastors and congregations were made to realize the need of more thorough organization, and a regular constitution was adopted. In some cases this did not take place until more than half a century after the founding of the congregation.

PIONEER LUTHERAN CHURCHES OF WESTERN PENNSYLVANIA IN JANUARY, 1845.

* = Regular Organization. † = Provisional Organization. ‡ = Approximate Date of Organization.
For the synodical relations of the pastors of these churches, see Table of Pioneer Pastors in Chapter I.

NUMBER.	DATE OF ORGANIZATION.	LOCATION AND NAME OF CHURCH.	LOCAL NAMES APPLIED TO CHURCHES.	PRESENT SYNODICAL RELATION.	PASTOR IN 1845.
1	1772††	Cribbs, Zion	Herolts or Harolds	General Synod	M. J. Steck.
2	1773††	Brush Creek, Ev. Luth. ....	.....	General Council	M. J. Steck.
3	1773†† 1793*	} German Township, Jacob's ..	.....	General Council	Supplied.
4	1782††	Pleasant Unity, St. Paul's	Ridge or Freys	General Council	Jonas Mechling.
5	1786††	Greensburg, First .....	.....	General Council	M. J. Steck.
6	1788††	Indian Head, Good Hope	Back Creek	General Council	Jonas Mechling.
7	1793*	St. John's	Kintigs	General Council	Jonas Mechling.
8	1793*	Ruffsedale, Zion	Schwabs or Swopes	General Council	Jonas Mechling.
9	1793**	Ligonier, St. James'	Brandts or Old Dutch	General Council	Jonas Mechling.
10	1793*	Donegal, Mt. Zion	Four-Mile Run	General Council	Jonas Mechling.
11	1793*	Bethlehem	Dutch Glory	General Council	Jonas Mechling.
12	1796††	Hope	Hoffmans or Baron Run	General Council	Abraham Weills.
13	1796†† 1818*	} Stone Church, St. John's	Bilechles	General Council	M. J. Steck.
14	1796††	East Salem	Forks of the Yough	Extinct	J. G. C. Schweizerbarth.
15	1796††	Baidland, Mt. Zion	Steckers or Ginger Hill	Ohio Synod	Supplied.
16	1800††	} North Zion	Brownsville Road	{ General Synod	Abraham Weills.
		{ West Salem .....	.....	{ Ohio Synod	Supplied.
17	1800††	Bethel	Pigeon Creek	Extinct	Supplied.
18	1800††	Youngstown, St. James' .....	.....	General Council	Jonas Mechling.

PIONEER LUTHERAN CHURCHES OF WESTERN PENNSYLVANIA IN JANUARY, 1845.—*Continued.*

NUMBER.	DATE OF ORGANIZATION.	LOCATION AND NAME OF CHURCH.	LOCAL NAME APPLIED TO CHURCHES.	PRESENT SYNODICAL RELATION.	PASTOR IN 1845.
19	1800*†	St. Matthew's.....	Eisamans or Blue Slate.....	General Council.....	{ John Esensee, German. David Earhart, English.
20	1800*†	Bell Township, St. James'.....	Vockey's.....	General Council.....	M. J. Steck.
21	1806*	.....	Klingensmith's.....	Absorbed by Leechburg	Jacob Zimmerman.
22	1806*	Crooked Creek, St. Michael's.....	Schaeffers or Helfrich's.....	General Council	J. H. Bernheim.
23	1808*	Denmark Manor	Manor	General Synod	M. J. Steck.
24	1808†	Erie, St. John's .....	.....	General Council.....	Vacant.
25	1812*†	Seanors, St. Paul's.....	Zehner's	General Synod	M. J. Steck.
26	1813*	Christ	Rupp's or Williams'	General Synod	J. H. Bernheim.
27	1813*	Indiana, Zion.....	.....	General Synod	Henry Bishop.
28	{ 1813† 1827*	{ Butler, St. Mark's .....	.....	Ohio Synod.....	J. G. C. Schweizerbarth.
29	1813*†	Washington, First .....	.....	General Council.....	Supplied.
30	1814*†	Good Hope.....	Coal Hill.....	General Council	Rev. Becker?
31	1814*†	St. John's	Licking	General Synod	G. F. Ehrenfeld.
32	1815*†	Forks, Zion.....	.....	General Council.....	David Earhart, English.
33	1816*	Meadville, Trinity .....	.....	General Council.....	J. D. Nunnmacher.
34	1816*	Venango, Zion.....	Klecknerville	General Council.....	J. D. Nunnmacher.
35	{ 1817† 1843*	{ Saegerstown	Pfeifers	General Council.....	J. D. Nunnmacher.
36	1818*†	Beaver, St. Paul's	Bests or Stone Church	General Council.....	Supplied.
37	1818*†	Gastown, Christ's.....	St. Thomas'	General Synod	Supplied.
38	1818*†	Zion.....	Rickard's or Wolf Creek	General Council.....	Theodore Hengist.

PIONEER LUTHERAN CHURCHES OF WESTERN PENNSYLVANIA IN JANUARY, 1845.—Continued.

NUMBER.	DATE OF ORGANIZATION.	LOCATION AND NAME OF CHURCH.	LOCAL NAME APPLIED TO CHURCHES.	PRESENT SYNODICAL RELATION.	PASTOR IN 1845.
39	1818† 1833* 1820†	Donation		Ohio Synod.....	Theodore Hengist.
40	1820† 1837*	Sardis, Christ's	Hankys or Puckety	General Synod.....	Supplied.
41	1820*	Red Bank, Zion		General Council.....	J. G. Young.
42	1820*	Emmanuel	Hills	General Council.....	Jacob Zimmerman.
43	1822*	Zelenople, St. Paul's		Ohio Synod.....	J. G. C. Schweizerbarth.
44	1822*	Brush Valley, Ev. Luth.	Frey's Meeting House.	General Synod.....	Henry Bishop.
45	1822*	Germany, Ev. Luth.		General Synod.....	Augustus Babb.
46	1822*	Mercer Co., Amity		Extinct	Elihu Rathbun.
47	1823*	South Bend, Jacob's	Frantz or White Church.	General Synod.....	Jacob Zimmerman.
48	1823*	Shippensville, Mt. Zion.		General Synod.....	S. D. Witt.
49	1824*	Limestone, St. Mark's		General Synod.....	Gottlieb Kranz.
50	1826†	Kittanning, Trinity	Bethlehem, Fairs (Afterwards reorganized)	General Council.....	Vacant.
51	1827*	Blairsville, Hebron		General Synod.....	Augustus Babb.
52	1829†	Emmanuel		Ohio Synod.....	Gottlieb Kranz.
53	1829*	Fryburg, St. John's		General Synod.....	S. D. Witt.
54	1830*	West Newton, Christ's	State Road	General Council.....	Jonas Mechling.
55	1830*†	St. John's	Plum Creek	General Synod.....	Henry Bishop.
56	1830† 1841*	Middle Lancaster		Ohio Synod.....	John Esensee.
57	1832*	Wayne Twp., Jerusalem	Kammerdieners	General Council.....	Vacant.
58	1835*	Lamartine, Salem	Herringtons	General Synod.....	J. G. Donmeyer.
59	1837*	St. John's	Haas	General Council.....	Rev. Becker?

PIONEER LUTHERAN CHURCHES OF WESTERN PENNSYLVANIA IN JANUARY, 1845.—Continued.

NUMBER.	DATE OF ORGANIZATION.	LOCATION AND NAME OF CHURCH.	LOCAL NAMES APPLIED TO CHURCHES.	PRESENT SYNODICAL RELATION.	PASTOR IN 1845.
60	1832*	Mosiertown, Christ's	.....	General Council	J. D. Nunnmacher.
61	1833*	Fairview, St. Paul's	.....	Absorbed by N. Washington	Gottlieb Kranz.
62	1833*	Strongstown, St. Paul's	Union	General Synod	Henry Bishop.
63	1834*	St. John's	Cranberry Township	.....	J. G. C. Schweizerbarth.
64	1835†	Armstrong County	Sugar Creek Township	Extinct.	.....
65	1835†	Mercer County	Ziegler's	Extinct	Vacant.
66	1836†	Jefferson Co., St. John's	Hoch's or Sprankle's Mills.	Extinct	J. G. Young.
67	1836†	.....	Keller's, Mahoning	General Synod	Supplied.
68	1837*	Pittsburgh, First English	Grant Street	General Council	W. A. Passavant.
69	1837*	Pittsburgh, First German	High Street	Missouri Synod	Gottfried Jensen.
70	1838*	Allegheny, St. John's	.....	Ohio Synod	Jacob Hölsche.
71	1838*	Hannahstown, St. Luke's	Cooper's	Missouri Synod, German	John Esensee.
72	1838*	Rose Township, St. John's	.....	General Council, English	David Earhart.
73	1838*	Petersburg, St. Peter's	.....	General Synod	J. G. Young.
74	1839†	Mill Creek, St. Peter's	.....	General Council	Supplied.
75	1840*	Armstrong Co., Emmanuel	Weigel's	General Council	J. H. Bernheim.
76	1840†	Fairview, Salem	Hileman's	General Synod	.....
77	1840†	Girard, St. John's	Fairview	Lost to Lutheran Church.	.....
78	1840†	McKean, Ev. Lutheran	.....	Lost to Lutheran Church.	.....
79	1841*	Indiana Co., Luth. & Ref'd	.....	General Council.	J. G. Donmeyer.
80	1841*	Freeport, St. John's	Round Top	Absorbed by Trade City	G. B. Holmes.
			.....	General Council	.....

PIONEER LUTHERAN CHURCHES OF WESTERN PENNSYLVANIA IN JANUARY, 1845.—*Concluded.*

NUMBER.	DATE OF ORGANIZATION.	LOCATION AND NAME OF CHURCH.	LOCAL NAMES APPLIED TO CHURCHES.	PRESENT SYNODICAL RELATION.	PASTOR IN 1845.
81	1841*	Indiana, German .....	.....	Absorbed by Eng. Church.	I. H. Bernheim.
82	1842*	Clarion Co., Emmanuel .....	.....	General Synod	Vacant.
83	1842*	Leechburg, Hebron .....	.....	General Synod	David Earhart.
84	1842*	Butler Co., Ev. Lutheran	Riders	General Synod	Gottlieb Bassler.
85	1842*	Butler, First .....	.....	General Council	Gottlieb Bassler.
86	1842*	Warren, First .....	.....	General Council	Vacant.
87	1842*	Smicksburg, Salem .....	.....	General Synod	Henry Bishop.
88	{ 1842† 1851*	{ Springs Church	Boiling Springs	General Synod	Jacob Zimmerman.
89	.....	Württemberg, Ev. Lutheran .....	.....	Absorbed by Zion Church.	John Esensee.
90	1843*	Zelenople, Ev. Lutheran	English Lutheran	General Council	Gottlieb Bassler.
91	1843*	North Washington	{ Jerusalem (at first Mount Varnum) .. }	General Synod	Elihu Rathbun.
92	1843*	Armstrong Co., St. John's	Schotts	General Council	Supplied.
93	1843*	Prospect, Emmanuel .....	.....	General Council	{ John Esensee, German. Gottlieb Bassler, Eng.
94	1843*	Mount Pisgah .....	.....	Absorbed by others	Elihu Rathbun.
95	1844*	Indiana Co., Bethel	St. Peter's	General Synod	Henry Bishop.
96	1844*	Frogton, Salem	Union or Heplers	General Synod	G. F. Ehrenfeld.
97	1845*	Middle Lancaster, Zion	English	General Council	Gottlieb Bassler.
98	.....	Mercer	Krill's School House	Extinct	Vacant.
99	.....	Beaver Co., Salem .....	.....	General Council .....	.....
100	.....	Beaver County	Raccoon .....	.....	Supplied.

CHAPTER III.

THE DAYS OF GENERIC LUTHERANISM.

1845-1867.

"BEHOLD, HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN
UNITY."

THE blessing of Almighty God rested upon the Pittsburgh Synod from the very beginning. In spite of the fact that a number of Lutheran pastors refused to enter her fellowship, in spite of the many obstacles that impeded her progress, in spite of the conflicting types of Lutheranism represented in the organization, there was a unity of faith and purpose manifested in all the earlier Synodical Conventions that made them inspiring to both the pastors and their churches. The second convention of the Synod was held in Shippenville, Clarion county, Pa., in June, 1845. This was a long journey for some of the men, but, when the roll was called, not one was absent. The three men licensed at Pittsburgh, Michael Schweigert, Herman Eggers and Henry Esensee, were present, and these, with three new members admitted, Rev. J. G. Donmeyer, Rev. Henry Ziegler and Rev. Solomon Weills, gave the Synod an effective working force of fourteen active pastors. This convention was characterized by the deepest interest on the part of the members of the Synod and also on the part of the community. It was estimated that fully two thousand people attended the Lord's Day services that were conducted by the brethren during their stay with this congregation. A large "overflow meeting" was held in the grove adjoining the church. The members of the Synod fully realized the importance of this convention; they knew that they were laying foundations, and were consequently much engaged in prayer during the sessions. The committee, appointed at Pittsburgh, to draw up a constitution for the government of the Synod, presented

their report, which was adopted. The Synod was regularly incorporated under the laws of the State of Pennsylvania, the special act of legislature being approved by Governor Francis R. Shunk, April 18, 1846. The chief concern of the members of the Synod, at Shippenville, seemed to be the supply of vacant and neglected congregations with the ministry of the Word. Almost every pastor had two or three vacant churches to report; and, in addition to these, there was the great unexplored field calling for laborers. A letter from Rev. Henry Ziegler, expressing regret at his inability to meet with the brethren of the Synod, was read and the following action was taken:

"Resolved, That in view of the great spiritual destitution among our people in the western counties of Pennsylvania, and, in humble reliance upon the help of God, we hereby engage the services of Rev. Henry Ziegler, for one year, to act as missionary of the Synod, within our bounds, under the direction of the officers of the Synod as an executive committee."

Thus was the office of Missionary President established and the great Home Mission work of the Pittsburgh Synod inaugurated. The problem of financial support was solved by the laymen. At the Shippenville convention they held a special layman's meeting, at which they adopted enthusiastic resolutions and pledged for themselves and their churches \$203.00 toward the Missionary President's support. At the Greensburg convention, one year later, they held a similar meeting, and pledged themselves to raise \$229.00 for the same cause. With such hearty co-operation on the part of the laymen, Home Mission work was a pleasure. Rev. Henry Ziegler was commissioned at once by the Synodical authorities and sent out into the great destitute field of northwestern Pennsylvania. He was a man eminently fitted for the great task that was laid upon him. In the first place, he was reared in that section of the State, and had a fair knowledge of the people and their needs. The salary promised was only three hundred dollars, and the most constant exercise of self-denial was necessary in order to accomplish the work that had been intrusted to him and yet live within his income; but Henry Ziegler had been trained in the school of hardship from childhood, knew the value of every penny in his purse, and the salary "reached." During his course of study, he was compelled

to practice the strictest economy. In his private diary he says : * "Often my meals consisted of bread, salt and water. The salt was my butter, and the water was my coffee. Sometimes I had cold mush and apple butter ; meat I never had any. I boarded myself for about fifty cents a week. * * * I had not sufficient bedding to keep me warm. On some occasions, I had to sleep in all my clothes, and overcoat, and then I suffered from the cold. * * * But I never thought of hardship. I had been inured to it from childhood. Besides clearing land, mauling rails, etc., I worked in the blacksmith shop on rainy days, when others could rest." After his conversion, in his eighteenth year, he determined to enter the ministry of the Evangelical Lutheran church ; and walked the entire distance from his home in Venango county to Gettysburg, "without so much as receiving an invitation to ride a single mile by a passing traveler." With such a schooling as that, the young man was fully prepared for any hardships that missionary work in the Pittsburgh Synod might have in store for him. Moreover, Henry Ziegler was a man of rich intellectual gifts, as his after life clearly shows, and these, coupled with his energy and piety, made him one of the most efficient Missionary Presidents the Synod has ever known.

The credit of securing his services for western Pennsylvania, when young men of his quality were everywhere in demand, belongs to Rev. W. A. Passavant. The young man had fully made up his mind to locate on the territory of Wittenberg College. With this purpose in view, he had arranged for a conference with Rev. Ezra Keller, D. D., in Philadelphia, at the time of the meeting of the General Synod. Rev. W. A. Passavant chanced to be present at this conference, and pressed the missionary claims of western Pennsylvania so earnestly that both men acknowledged their priority, and it was then and there decided that Rev. Ziegler should be the first Missionary President of the Pittsburgh Synod. After a long horseback ride of more than two hundred miles he arrived in Pittsburgh, August 1, 1845, and, after a consultation with the Synodical authorities, entered at once upon his duties. His field was western Pennsylvania, especially the seven

* Data received from Rev. John A. M. Ziegler, D. D.

counties of the extreme northwestern section. His business was to seek out the lost sheep of the Lutheran fold, baptize the little ones, confirm the young, encourage the hearts of the elders, and, wherever possible, organize them into congregations. The work was exceedingly hard and it required a brave heart to accomplish even a little. The people had been imposed upon by upstarts and pretenders until they looked with suspicion upon every man who claimed to be a Lutheran pastor. These bad impressions, which had been accumulating for nearly forty years, could not be removed in a single day. The Missionary President had to win his way into the hearts of the people and secure their confidence before he could accomplish anything. The only Synodical missionaries whom these people had ever known were the "traveling preachers." In many cases this meant that the preachers "traveled" into a community and then "traveled" out of it. The character of these "traveling preachers" was all right, but the character of their work was very transient and unsatisfactory. They would spend three months of the summer season traveling over a large territory, ministering to the people, and then would return home. This only gave the people a taste of the gospel and prepared the way for many bitter disappointments. They never had any assurance as to when the next preacher would visit them. Rev. Ziegler had hard work to convince the people that he was not a "traveler" and that he had come to stay. The news seemed too good to be true. In his private diary he laments their indifference saying, that in one settlement he found but one man who wanted to hear the gospel, and that the Lutherans of another community, with few exceptions, were "a hard, unfeeling, ungrateful people, unconverted to God, self-righteous and self-important." What wonder if they were! Forty years of neglect will take the spirit out of the most devoted people. A weaker man than Henry Ziegler would have failed. He did not. Though meeting with daily discouragements, he struggled on bravely through the year, and when the Pittsburgh Synod met in Greensburg, May 28, 1846, he was able out of a rich experience to counsel his brethren as to the wisest methods of Home Mission work for the future. It is to his practical experience on the field as well as to the missionary genius of Passavant that we are in-

debted for the missionary constitution adopted by the Synod at that convention. The Home Mission work that is being carried on by the "Advisory Board" of our Synod at present with such marked success is being conducted in practical accord with the principles laid down by these two men at Greensburg, fifty years ago.

MISSIONARY CONSTITUTION OF THE PITTSBURGH SYNOD.

(*Adopted June 2, 1846.*)

ARTICLE I.

Section 1. At the annual election of Synodical officers, the Synod shall also hold an election for a Missionary President who shall be chosen from among the Bishops regularly belonging to the Synod in the manner specified in Article II, Sec. 2 of the Constitution. The same person may, however, be annually re-elected for any number of successive years.

Section 2.—It shall be the duty of the Missionary President :

A. To superintend the whole missionary work not otherwise provided for within the bounds of Synod, taking the oversight thereof, and co-operating with the Mission Committee in the management of the same.

B. He shall present a written report at the meeting of every Synod, of the state of the missions under his supervision, which shall embrace all items of interest connected with the missionary work, and such suggestions as, in his judgment, are calculated to advance the cause of Christ.

C. He shall have the appointment of all the missionaries (whose appointment, however, shall be confirmed by the Mission Committee, unless in cases where particular appointments are left by them in his hands), and with the President of Synod shall counsel and advise with the missionaries in relation to their official duties, admonish them to faithfulness and holiness of life, and warn every brother who errs in doctrine or practice.

D. He shall diligently employ all the time in which he is not engaged in superintending the missionary work in supplying his own district, in exploring the destitute territory of Synod, and setting in order new fields of labor.

Section 3.—In case the Missionary President remove out of the bounds of this Synod, resign his office or depart this life, then the Mission Committee shall make such provision for the continuation of the work until the next meeting of Synod as, in their judgment, shall best promote the interests of the Redeemer's kingdom.

ARTICLE II.

Section 1.—At the annual meeting of Synod a committee shall be appointed, consisting of one ordained minister from each Conference, who shall be styled the Mission Committee, which committee may be annually reappointed for any number of successive years.

Section 2.—It shall be the duty of this committee to co-operate with the Missionary President by consulting and advising with him concerning the missions and vacancies in their respective districts, confirming or annulling the appointment of missionaries, determining the salary of the Missionary President and the appropriations from the treasury to the different missions, and attending to all those duties in the missionary work not otherwise provided for.

Section 3.—This committee, in connection with the Missionary President, shall have power to draw up a table of instructions for the missionaries under their care, require from them quarterly and annual reports, and may publish such extracts from their correspondence as would be interesting to the Church.

Section 4.—Should any vacancies occur in the Mission Committee, in the interval of Synod, by death, removal or otherwise, the remaining members, in connection with the Missionary President, shall fill the vacancy from the Conference in which the vacancy occurred, and such person or persons shall remain in office until the next annual convention of Synod."

This missionary constitution was the battle flag of the Pittsburgh Synod. Under it her grandest victories have been achieved. The first mission committee consisted of Rev. S. D. Witt, Rev. Gottlieb Bassler and Rev. William A. Passavant. Seven mission fields were laid out and the work was pushed with the greatest energy. Rev. Henry Ziegler served as Missionary President until May 24, 1850. During his five years' service, he preached 450 English and 180 German sermons, delivered 161 catechical lectures, traveled (usually on horse-back) 11,074 miles, visited 928 families, baptized 92 children, organized or reorganized 7 churches, and added fully 220 persons to the membership of his congregations. His successor in office was Rev. W. A. Passavant, who served the Synod for eight years, and, by his persistent energy, made the cause of Home Missions the commanding object of Synodical interest and benevolence. His little paper, *The Missionary*, was an important factor in bringing about this happy condition. From 1845 to 1867, the Pittsburgh Synod gave mis-

sion aid to no less than 123 congregations. Some of these congregations were unimportant preaching stations, but the great majority of them are now strong and well-established churches. The entire cost of this work was only \$15,868.97.*

In 1850, at the earnest request of Mr. Adam Keffer, Rev. Gottlieb Bassler was sent on a missionary tour to Canada. He found the Lutherans of the Province in great spiritual destitution. After spending several weeks with them, journeying from settlement to settlement, baptizing the children and conducting divine services in their churches and school-houses, he returned to Pennsylvania and published a full account of his journey in *The Missionary*. A large interest was created at once. The Pittsburgh Synod determined to send them missionaries; and, by the liberal help of the Ministerium of Pennsylvania, accomplished such a good work that, on July 18, 1861, the Evangelical Lutheran Synod of Canada was organized. The seven pastors who founded this new Synod were all members of the Pittsburgh Synod at the time. Three of them were missionaries of the Synod, and their appropriations were generously continued until they were able to dispense with missionary aid.

In 1852, Rev. Caspar Braun was sent as a missionary to the Germans of Houston, Texas; and, a few years later, the Evangelical Lutheran Synod of Texas was organized with Rev. Braun as its first President. The chief credit, however, for the founding of the Texas Synod belongs not to the Pittsburgh Synod but to Father Spittler, of Basle, a devoted layman, whose good work for the Germans of the "Lone Star State" can never be forgotten. The eyes of the missionary-spirited leaders of the Pittsburgh Synod were upon every part of this land. They were ready to lend a helping hand wherever it was needed. Two of the greatest Evangelical Lutheran churches of the middle west (Canton,

* When comparisons are made between the Home Mission work of this period and the Home Mission work of the present, this fact must be remembered: Many of the missions of those days were made up of four or five churches whose missionary rarely received an annual appropriation of more than \$100.00 from the Synod. It is impossible to do modern Home Mission work after that plan. Every mission church must have its own pastor and the Synodical appropriations for his support must necessarily be larger.

Ohio, and Fort Wayne, Indiana) were once the object of her missionary care.

At the meeting of the Synod in 1857, Rev. David Earhart was requested to do missionary work in Kansas, Rev. W. P. Ruthrauff was asked to establish a mission in Nebraska, and the Missionary President was instructed to send a man to the territory of Minnesota. Such was the spirit that earned for this body the honored title of "The Missionary Synod of the Evangelical Lutheran Church."

It has been demonstrated again and again in the course of Christian history, that when the spirit of missions is made the rule of church life, every good cause is liberally sustained. The command to go and "preach the gospel" was accompanied by the promise, "Lo, I am with you alway, even unto the end of the world." This promise has been most graciously verified in the history of this Synod. As her missionary operations have increased, showers of blessing have fertilized her congregations and made them fruitful in every good work. Not long ago when \$15,000 were raised on the territory of the Synod for the Gettysburg Theological Seminary, it was remarked by a close observer: "The Pittsburgh Synod never gets too busy with her missions to care for her educational institutions." It is her missionary spirit that constrains her to give more earnest heed to the cause of Christian education.

At the Shippenville convention in 1845, a proposition to establish a Synodical Academy was endorsed. Rev. Gottlieb Bassler was requested to act as principal of the Academy in connection with his parish work at Zelienople. Though not a strong man physically, he accepted the task at the munificent salary of \$100, and accomplished a splendid work. Two of the young men who studied under him during the first year were Asa H. Waters and Lewis M. Kuhns, both of whom became eminent workers in the Lutheran Church, one of them in the General Council and the other in the General Synod.

The proposed Academy was opened at Greensburg in 1848, under the name of *The Muhlenberg Collegiate Institute*, with Rev. W. P. Ruthrauff acting as principal. At the close of the second year of work, however, this institution was closed, largely because

of the resignation of the principal and the want of a suitable man as his successor. For a number of years a successful Academy was conducted at Leechburg, under the principalship of Prof. David McKee. In 1866, Thiel Hall was opened at Philipsburg, Pa., which later developed into Thiel College of Greenville, but the history of this institution belongs to the General Council. The first "beneficiary" of the Pittsburgh Synod was Augustus Clemens Ehrenfeld, who applied for aid at the Shippenville convention. The Synod had not yet established a ministerial-education fund, but he was kindly referred to the conferences, and the sum of fifty dollars was secured for him. He spent a long and useful life in the General Synod ministry. From 1845 to 1867 the Synod raised \$7,851.65 for ministerial education, by means of which twenty-six young men were given assistance in their preparation for the gospel ministry.

The following is the list :

Augustus Clemens Ehrenfeld,	Lewis Troutman,
Asa Harris Waters,	Frank Richards,
John B. Horn,	G. B. Potts,
Reuben S. Delo,	Charles C. Haengerer,
Mosheim Steck,	John D. Roth,
Carl Friedrich Wilhelm Brecht,	Jonathan Sarver,
Charles Lewis Ehrenfeld,	Michael Colver,
S. S. Lawson,	Alexander Kuss,
James Quigley Waters,	M. Cohn,
John Adam Haengerer,	O. Ostrem,
Solomon Jesse Berlin,	J. G. Blyholder,
Albert Maesche,	G. Knapp,
Samuel Aughey,	D. L. Debendarfer.

One of the most interesting features of this period of our synodical history was the care exercised in the ordination of candidates for the ministry. The Fathers adhered very closely to the apostolic counsel: "Lay hands suddenly on no man." This caution was inherited from older Synods. In the early history of our Church in Pennsylvania, especially in the western portion, many of our congregations were sadly imposed upon by men who professed to be Lutheran pastors and were not, and the older Synods found, by experience, that the only way to preserve the purity of

the ministry was by the adoption of the most rigid system of ministerial probation. Every Lutheran Synod in America for a while was compelled to adopt the un-Lutheran system of licensure, and licensed and relicensed their candidates until they had proven themselves worthy of ordination. Rev. John M. Steck began to preach the gospel without a license in 1784, and was not ordained until the year 1806. Rev. Anton Ulrich Lütge, who preached for the Lutherans of Westmoreland county from 1782 to 1789, after a second application, was licensed by the Ministerium of Pennsylvania, but died without receiving the coveted ordination. Instances like these might be multiplied to show the spirit of the times. At the time of the organization of the Pittsburgh Synod this rigorous system of probation had been greatly modified, but licensure was still practiced, and this Synod, at its third convention, resolved to ordain no man "unless he had served at least three years as a licensed candidate." Rev. Michael Schweigert, who was licensed at the first meeting of the Synod, in 1845, was not ordained until 1853. This good brother, however, was offered ordination two years before he was ready to accept it, an instance unique in synodical history. Rev. David Earhart, who was licensed by the East Ohio Synod in 1844, was not ordained until 1848. Rev. Gottlieb Bassler, good man as he was, served four years as a licensed candidate. The committees appointed by the Synod to examine candidates for the ministry treated each case on its merits and reported accordingly. They had no words of flattery to waste on any applicant, believing that the publication of a critical report was a good thing for the intellectual and moral improvement of the candidate. Rev. David Earhart was taken to task in his own church for his poor orthography. Rev. Solomon Weills was rebuked for his carelessness in keeping his journals. Rev. G. B. Holmes' thesis on regeneration was criticised as bearing marks of hurried preparation and "lacking in scriptural proofs."

These examples are cited in order to show how the founders of the Synod dealt with all their candidates for the ministry. The result of their frankness and care was a ministry in whom the churches of western Pennsylvania had the fullest confidence and to whom vacant churches of other Synods frequently looked for

their supply. One might suppose that such a select body of men would be able to command large salaries, but they did not, however worthy. Some of them were dishearteningly underpaid. The talented Henry Ziegler received but \$300.00 a year for his work. The salary of Gottlieb Bassler is described as "a mere pittance." David Earhart never received more than four hundred dollars a year from all his well-to-do churches in Armstrong county. Jacob H. Wright was promised \$350.00 a year in his maiden charge of eight appointments, and then had considerable difficulty in collecting it. Rev. Ulery has this to say concerning the experiences of Rev. Michael Schweigert: "After he was licensed he was sent out by Synod as a missionary to minister to the poor Germans in Beaver, Butler and Allegheny counties, who had recently come to this country. His salary was very small. The first year he received only a few dollars. He endured much fatigue, for he traveled long distances on foot to the several stations. Some friend advised him to get a horse, for the long journeys would wear him out; but he asked, "How can I get money enough to buy a horse?" He was told that he could buy a horse at the Pittsburgh horse market—sometimes as low as \$10.00 or even \$5.00. Said he: "So I goes to Pittsburgh and looks around in that market and finds some horses that were cheap, and I sees the men who were going to buy a horse go and look into his mouth and examine his teeth; I tink I go too and look for myself. I sees a horse that was offered very cheap and I looks into his mouth and sees he has fine long teeth, so I agrees to take him for five dollars for I tink he must be a good horse for he has fine long teeth. I tink how longer de teeth how better de horse." But the poor man had a sad experience with that horse. He soon found that he was worse off than when he had no horse. He continued to labor on with earnestness and fidelity and by and by he fared a little better. The younger ministers of to-day can scarcely realize the full extent of the self-denial that was practiced by the pioneer pastors of the Synod. In an old "Treasurer's Book" of one of the venerable congregations of the Synod we found the record of its "penny collections," which will serve to show why the pioneers were required to know the full value of a dollar.

" July 13, 1845.	From penny collection,	81c.
Sept. 7, 1845.	" " "	9c.
Sept. 14, 1845.	" " "	5c.
Sept. 21, 1845.	" " "	7c.
Nov. 16, 1845.	" " "	83c.
Dec. 7, 1845.	" " "	6c."

It is presumed that this congregation had other means of raising money in addition to the "penny collections," or it would have fared ill with their pastor's purse indeed. The average salary received by Pittsburgh Synod pastors, from 1845 to 1867, was about \$300.00 in addition to the usual perquisites from marriages, baptisms, etc.

It was during this period of Synodical history that the Civil War occurred. Naturally, it had a very depressing effect upon the life and progress of the Church. It could not have been otherwise. The Lutherans of western Pennsylvania, as a class, were loyal in their support of the government. When the Pittsburgh Synod met at Canton, Ohio, in 1861, the following action was taken unanimously :

WHEREAS, There exists a wide-spread and dangerous armed rebellion against the Government of the United States, which has already paralyzed the prosperity of the country and seriously effected the interests of the Church, which is leading to fratricidal war, blood-shed and desolation, and threatening the very foundation of the noble fabric of constitutional liberty and equal rights, which was reared by the toils and baptized with the blood of our fathers ; and,

Whereas, The Government has summoned to its aid an army of loyal, brave and patriotic men, and has signified its unalterable determination to repel force by force in its own defense ; and,

Whereas, The commands of the Bible, and especially the precepts of Christ and his apostles, teach loyalty and obedience to the properly constituted authorities, as the powers that are ordained of God ; therefore,

Resolved 1. That the unanimous conviction of this Synod is, that it is the duty of the Church to bring to the aid of the Government, not only her effectual, fervent prayers to Him who appointed the powers that be, but also the moral force of an outspoken declaration.

Resolved 2. That we recognize in the policy of the General Government toward those in rebellion, a just and righteous war.

Resolved 3. That we will neither cease our prayers nor withhold our aid from any proper measure, until the venerated symbol of our nationality is again peacefully recognized as the protection of liberty and the shield of religion throughout the length and breadth of this land, which may God grant for His mercy's sake. Amen.

Such was the official action of the Synod, and we have every reason to believe that the general sentiment of the Lutheran people of western Pennsylvania was in harmony with it. The able-bodied men of some of our churches went to the front almost en masse. One pastor said: "The men of our community had nearly all gone to the army. The women had to run the farm and the church." Another pastor reported that only three of the men of one of his congregations were left at home. Rev. L. M. Kuhns, speaking of the loyalty of the Leechburg Church, says: "More than fifty of our best young men went into the army, and but few ever got back. Most of them were in the Eleventh Pennsylvania Reserves, and were engaged in many severe battles." Rev. John A. Delo, pastor of the Apollo Lutheran church, was chaplain of this regiment. Rev. J. H. W. Stuckenberg, another Pittsburgh Synod pastor, was chaplain of the One Hundred and Forty-fifth Pennsylvania Volunteers. Many of the Armstrong county Lutherans were assigned to the Fourteenth Pennsylvania Cavalry. There was not a class of people in western Pennsylvania more loyal to the federal government than our Lutheran pastors and their people. Some of the former endured no little hardship because of their loyal sentiments. The Armstrong county pastors suffered more for their loyalty than any of the others. It is said of Rev. Michael Schweigert that when he grew warm in his defense of the federal government some young men of the community in which he preached broke up his services by marching around the church with red bandana handkerchiefs tied on the ends of their canes. On another occasion the services were broken up in great confusion when some young boys stirred the wasps out of their nests in the broken walls of the old stone church. Rev. Jacob H. Wright also deserves great praise for his uncompromising loyalty. One of the elders of his church came to him one day and said: "There is war along the Potomac now, but there will soon be war at home, and the first people to get

killed will be the Lutheran preachers, for they are nothing but a set of —— abolitionists." But although this same elder went to Pittsburgh a few days later, and bought four revolvers for himself and sons, it did not close the mouth of the preacher. When President Lincoln proclaimed his first fast day, he observed it by preaching a special sermon in the old Bethel church. Southern sympathizers from far and near came to hear the sermon. Fully one hundred and twenty members of the Golden Circle, an oath-bound secret society of Southern sympathizers, were present. These men were so angry that they threatened to "white-cap" the preacher. Pastor Wright was warned in time of their plans and made ready for them. They came to the house about midnight and called for the preacher, but when Mrs. Wright opened the door and said "come in," they skulked away like a pack of cowards.

This incident is given in order to show that the brave men of the north were not all at the front. It took the highest type of courage, sometimes, for the pastors of the Synod to carry out the spirit of the Canton resolutions; but so far as we have learned, not one of them ever failed to do his duty. Under such conditions we do not look for any great development in the work of the Synod from 1861 to 1865. And yet the blessing of God was not withheld. There were seasons of refreshing in many communities, and the parochial reports show many positive gains. If the women of the church were compelled to do the greater part of the work, the Synodical records are the proof that they did it well. The benevolent work of the Synod, especially, showed a marked development. From the day of Fort Sumpter's fall to the day of Johnston's surrender, the Pittsburgh Synod organized twelve new congregations, dedicated twelve new churches, and received about 3,400 new members into the fellowship of the Lutheran Church. It is very doubtful if any more would have been accomplished if all the "able-bodied men" had been at home. From 1845 to 1867, the Synod enjoyed one long unbroken season of Divine blessing. Every year brought its victories. Even the ravages of war could not stay her onward march. It was the day of Generic Lutheranism and the day of magnificent successes, as the following table will clearly prove :

TABLE OF SYNODICAL PROGRESS. 1845-1867.

SYNODICAL YEAR.	PASTORS.	CHURCHES.	MEMBERS.	CONTRIBUTIONS TO HOME MISSIONS.	CHURCHES IN THE MISSIONS.	CONTRIBUTIONS TO EDUCATION.	NUMBER OF STU- DENTS AIDED.	TOTAL CONTRIBUTIONS.
1845*	8	26	2,255					
1846	16	64	4,162	\$245 45	6	\$197 00	....	\$10,082 28
1847*	17	58	4,335	308 62	14	136 43	....	7,389 01
1848	23	66	4,537	296 01	13	130 56	....	10,400 57
1849	22	80	4,499	403 25	17	209 54	....	5,992 13
1850	22	89	5,445	476 71	19	146 00	....	4,813 00
1851	28	90	5,197	507 09	16	111 85	....	6,539 27
1852	30	101	5,122	694 48	29	65 21	....	14,687 27
1853	30	89	5,629	848 98	28	60 93	1	8,391 38
1854	32	85	5,270	522 46	39	247 18	1	13,317 86
1855	39	92	6,016	762 70	33	398 37	2	10,533 72
1856	37	101	7,473	305 65	25	202 95	....	12,072 07
1857	39	106	7,898	330 15	27	229 81	4	13,387 82
1858	42	110	7,366	685 15	18	327 82	6	7,403 97
1859	48	106	7,624	470 67	11	282 78	3	8,566 14
1860	51	111	7,507	511 06	15	310 89	7	16,071 58
1861	55	105	9,009	596 72	18	353 37	8	14,236 57
1862	48	109	9,298	918 01	23	678 64	5	9,923 82
1863	48	120	8,895	1,063 73	29	679 19	5	19,887 69
1864	53	97	8,659	1,106 72	22	722 52	5	23,426 71
1865*	52	99	7,869	2,046 18	16	1,063 65	4	62,334 98
1866	62	100	8,276	1,268 10	23	640 53	3	27,769 65
1867	67	136	10,483	1,501 08	30	626 93	3	44,646 74

Such is the record of generic Lutheranism in western Pennsylvania. No advocate of General Synod principles need ever be ashamed of it. Its every line is a token of the blessing and favor of God. It is not claimed that it was an era of "perfect harmony." No body of Lutheran pastors, who glory in the privileges of Evangelical liberty, is ever in "perfect harmony." Such a body would be dead. The eight founders of the Pittsburgh Synod were not agreed on all church questions, but they agreed to disagree. And when the most radical man among the eight was converted to Lutheran principles, and the Augsburg Confession recognized as "*the bond of union*;" upon that broad

* Two meetings were held during this year.

platform of General Synod Lutheranism, Lutherans of every type found it possible to stand and work for the upbuilding of the Church. And they might still be working together for the glory of God, had it not been for the unhappy schism of 1867. The story of this rupture will be given in the succeeding chapter.

CHAPTER IV.

THE RUPTURE.

1867.

"TO YOUR TENTS, O ISRAEL; NOW SEE TO THINE OWN HOUSE, DAVID."

THE Pittsburgh Synod was organized as an independent Lutheran body. Each pastor and each church, connected therewith, was accorded "perfect liberty to support such literary, theological or benevolent institutions, without the limits of Synod, as might best accord with their own views of duty." The missionary funds of the Synod were raised on her own territory and administered by her own officers. Provision was early made for the establishment of such educational institutions as would enable her to prepare her own candidates for the ministry. Representatives of many Synods were at work upon the field; and an independent Synod seemed to be the best solution of the problem: how to gather them into one united body. The doctrinal basis of the Synod, as set forth in the Preamble of the constitution, adopted at Shippenville, Pa., June 10, 1845, was about as indefinite as human genius could make it. It simply stated:

"We, the Bishops and Lay-delegates of the Evangelical Lutheran Churches in the western counties of Pennsylvania and adjacent parts, acknowledging Jesus Christ as the Supreme and only Head of the Church, and the Scriptures of the Old and New Testaments as the sufficient and only infallible rule of faith and practice, and trusting in the protection of Almighty God and the guidance of the Holy Spirit, do, in Convention assembled at Shippenville, Clarion county, Pennsylvania, June 10, 1845, ordain and establish for our government as a Synod, the following Constitution."

At the Greenville Convention, in 1867, the claim was persistently made by the leaders of the majority party, that the "Fundamental Principles of Faith and Church Polity," of the General Council, which it was proposed to adopt, were in perfect harmony

with this Preamble. "No doubt they are," said the defenders of the General Synod, "but so are the sermons of John Wesley and the Westminster Confession." There is not one word in the original "Constitution of the Pittsburgh Synod" about the Augsburg Confession. And the historic reason for its omission is that it was not wanted.* The Lutheranism of Rev. William A. Pas-savant, the chief framer of the constitution, was, at that time, not strong enough to endure it. It was not until he made his first visit to the land of Luther, and saw the Lutheran Church in the true majesty of her power, that his heart was changed. When he returned home, he immediately set about repairing some of those defects in the Synodical foundations, for which he himself had been chiefly responsible. In October, 1847, a special session of the Pittsburgh Synod was held in the Brush Creek Church, one of the objects of which was the adoption of a "Form of Constitution for the Government and Discipline of Churches." This was the first opportunity to correct the mistake of 1845. The Preamble of this "Form of Constitution" reads as follows:

"We, whose names are undersigned, believing that the objects for which the Church was established by Jesus Christ, its Divine Founder and Head, can be secured only in an associate capacity, hereby solemnly form ourselves into a Christian Church. In doing this, we receive the Augsburg Confession, the great Symbol of the Reformation, as the bond of union; but we acknowledge, above all human creeds, the Holy Scriptures, as the only infallible and sufficient rule of faith and practice, and hereby pledge ourselves to God and to each other to be governed by the following constitution and discipline."

This was better Lutheranism than that contained in the Synodical Constitution, but it was not the Lutheranism of which the "Fundamental Principles of Faith and Church Polity" of 1867 could be said to be the "natural development." At this same meeting of the Synod an effort was made to have it unite with the General Synod, but the resolution looking to this end was tabled. Not a word is said in the minutes as to the reasons for this disposition of the resolution, but it is probable that the spirit of Synodical independence had more to do with the action than any con-

* See articles by Rev. John G. Morris and others in the Memorial number of "The Workman," November 22, 1894.

sciousness of a "superior type of Lutheranism."* Four years later, at the convention of the Synod held in the North Washington Church, a similar resolution was presented, which failed of adoption. The friends of the General Synod, however, by this time constituted such a strong minority that the leaders of the Synod were compelled to grant them special recognition, and accordingly a committee was appointed to report a suitable minute of the reasons for this action. This committee reported as follows :

"Your committee upon whom was imposed the difficult and important task of setting forth the reasons which led to the rejection of the resolution to unite itself with the General Synod would respectfully and briefly report as follows :

(1) The objection on the ground of the General Synod's doctrinal basis was waived by those who had previously objected on this account, as they conceive, after the time they have had for consideration, that such a union in itself did not really commit the Synod or themselves to any basis which it may have proposed or which might not be adopted by this Synod, and against which, under any circumstances, they could protest.

(2) It was urged that it would cause distractions and divisions in some of our churches, and it would likewise shut us out to a large extent from exerting an influence on a large class of our population, and on a portion of the Church which it is our duty and desire to bless.

(3) The objection, however, mainly urged was that the General Synod was identified with slavery ; that delegates, being slaveholders, are admitted as members, and that we, by uniting, become implicated in the sin of slavery. This position, though strenuously opposed even to the last, finally having excited the minds of some, influenced them to cast their votes against the union, hence the resolution for the union was lost."

Two signal failures in less than four years were enough to break the spirit of the advocates of the General Synod, but they only seemed to inspire them to greater efforts. It is refreshing to read of their persistent loyalty. Both the friends and the foes of the General Synod felt before they parted at North Washington that the question would be brought up again at the first opportunity.

* This "superior Lutheranism" had not yet been born in Pennsylvania. The leaders of the Pittsburgh Synod took the contagion from the leaders of the Pennsylvania Synod, and the latter body as late as the year 1853 refused to acknowledge any of the synodical books as of binding authority.

The two parties were about equal in strength, and neither was confident of success. Every new recruit to the clerical force soon had to answer the question, "What do you think about union with the General Synod?" When Rev. Michael Eyster took charge of the Greensburg pastorate his influence was eagerly sought by both parties. He was a man of unusual strength as a debater, and both sides were anxious to know in what direction his influence would be cast.* He revealed his position at the Prospect convention in 1852 in a manner that was very pleasing to the friends of the General Synod. The convention was drawing near to a close. A number of pastors and laymen had already gone home. The Synod was discussing some resolutions relating to "union and co-operation in the benevolent enterprises of the church and the reorganization of the Parent Education and Home Missionary Societies" that had been offered by Rev. W. A. Passavant, when Rev. Michael Eyster arose and offered the following amendments:

"Resolved 1. That in view of the wants of union and co-operation in the benevolent enterprises of the Church under existing circumstances, it is the sense of this Synod, that the Parent Education and Home Missionary Societies, which hold their meetings at the time and place of the General Synod, should be reorganized on such a basis, and carried on upon such principles as would be equally satisfactory to all parts of the Church in the United States; thus uniting all our Synods, if possible, in the support of these societies, as well those which are not in connection with the General Synod as those which are; and that, whereas, we most heartily desire such a union, on such a basis, we, at the same time, make the necessary arrangements to unite, as a Synod, with the General Synod, at its next meeting in May, 1853.

Resolved 2. That we are prepared to unite with said Parent Education and Home Missionary Societies, so soon as they shall be organized upon a basis which will be satisfactory to this body, and we can feel assured that they will aim earnestly and efficiently to undertake the work of beneficiary education and church extension in the Evangelical Lutheran Church in the United States."

The Rev. W. A. Passavant had exposed a joint in his armour, when he spoke of unity and co-operation in the educational and missionary work of the Church, and the Greensburg pastor was

* See article by Rev. L. M. Kuhns, D. D., in the "Historical Collections of the Pittsburgh Synod."

not slow to take advantage of it. The question was discussed and a yea-and-nay vote taken which resulted as follows :

Yeas. Pastors.—Michael Eyster, George F. Ehrenfeld, W. S. Emery, A. C. Ehrenfeld, Solomon Weills, Joseph Welker, Eli Fair, F. Zimmerman, William P. Ruthrauff, L. M. Kuhns. *Lay Delegates.*—John Kuhns, H. Wannemaker, S. Brocht, George Groom, John Piper, F. Kaylor, John Metzger.—Total, 17.

Nays. Pastors.—W. A. Passavant, Gottlieb Bassler, David Earhart, Jeremiah Fishburn, H. Manz, Thomas Steck, Michael Schweigert, H. C. Kaehler, William Berkemeyer. *Lay Delegates.*—H. Muntz, J. Helfrich, F. W. Tüerk.—Total, 12.

The Synod took good care, however, to guard against anything like misrepresentation of the doctrinal significance of this action, and in this all parties heartily joined. The friends of the General Synod were working for the unity of the Church and not for a lower type of Lutheranism. The Augsburg Confession was as dear to the one party as it was to the other. The first delegates chosen to represent the Synod in the General Synod were the following :

Clerical.

Rev. George F. Ehrenfeld,
Rev. William S. Emery,
Rev. Joseph Welker.

Lay.

Mr. Henry Muntz,
Mr. John Kuhns,
Mr. Henry Groff.

The Pittsburgh Synod, as a united body, remained in the fellowship of the General Synod from 1853 to 1866, but her leaders were so thoroughly dissatisfied with the union that they only awaited a favorable opportunity to dissolve it. In October, 1855, Rev. Charles Porterfield Krauth, D. D., became pastor of First English Lutheran Church of Pittsburgh. His coming enabled the Pittsburgh Synod to make important doctrinal as well as missionary history. The "Definite Platform," prepared about this time by Rev. S. S. Schmucker, D. D., had its advocates in this Synod as well as in every other Lutheran Synod where there was a large English-speaking constituency. Just a few months before Doctor Krauth's advent as a Pittsburgh Synod pastor, this document was presented for adoption by Rev. George F. Ehrenfeld at a meeting of his Conference held in the Worthington Church. Doctor Schmucker had personally advised that the "Platform"

be adopted by the Conferences, preliminary to its adoption by the Synod. The "Platform" was adopted by this Conference, but not until after a hot debate which degenerated into a wrangle in which at least two pastors of the Conference refused to participate.* In the fall of 1855, at a meeting of the same Conference in the Bethel church, Armstrong county, the "Platform" was brought up again for endorsement, but failed of adoption, as the President of the Conference voted with the minority and made a tie vote. The action of this Conference came before the Pittsburgh Synod, regularly, at its meeting in Zelienople, Pa., in May, 1856, when the committee on the proceedings of the Conference presented its report. Whatever this report may have been, it was set aside, and Doctor Krauth presented his memorable "Testimony of the Pittsburgh Synod." This "Testimony" is generally regarded as one of the richest contributions to the doctrinal history of the Evangelical Lutheran Church of America. It defeated the "Definite Platform" with its shallow Lutheranism in the Pittsburgh Synod, and yet accomplished the very purpose for which Rev. George F. Ehrenfeld and others were earnestly striving, namely, the defense of the Lutheran Church against her Calvinistic opponents, who were constantly misrepresenting some of her cardinal doctrines. It put the stamp of honor upon the Augsburg Confession; and, at the same time, "cleared the air" of doctrinal misrepresentations. Only one pastor of the Pittsburgh Synod was opposed to its adoption, Rev. Samuel B. Lawson not concurring with the latter part of Resolution III.

TESTIMONY OF THE SYNOD OF PITTSBURGH.

WHEREAS, Our Church has been agitated by proposed changes in the Augsburg Confession—changes whose necessity has been predicated upon alleged errors in that Confession; and,

Whereas, These changes and the charges connected with them, though set forth by individual authority, have been endorsed by some Synods of the Lutheran Church, are urged upon others for approval, and have been noticed by most of the Synods which have met since they have been brought before the Church; and,

Whereas, Amid conflicting statements, many, who are sincerely

* See Reminiscences of Rev. David Earhart in the "Historical Collections of the Pittsburgh Synod."

desirous of knowing the truth, are distracted, knowing not what to believe, and the danger of internal conflict and of schism is incurred ; and,

Whereas, Our Synods are the source whence an official declaration in regard to things disputed in the Church may naturally and justly be looked for ; we, therefore, in Synod assembled, in the presence of the Searcher of hearts, desire to declare to our churches and before the world our judgment in regard to these changes and these charges, and the alienation among brethren which may arise among them.

1. *Resolved*, That by the Augsburg Confession we mean that document which was framed by Melancthon, with the advice, aid and concurrence of Luther and the other great evangelical theologians, and presented by the Protestant Princes and Free Cities of Germany at the Diet of Augsburg, in 1530.

2. *Resolved*, That while the basis of our General Synod has allowed of diversity in regard to some parts of the Augsburg Confession, that basis never was designed to imply the right to alter, amend or curtail the Confession itself.

3. *Resolved*, That while this Synod, resting on the Word of God as the sole authority in matters of faith, on its infallible warrant rejects the Romish doctrine of the real presence or transubstantiation, and with it the doctrine of consubstantiation, rejects the mass and all ceremonies distinctive of the mass, denies any power in the sacraments as an *opus operatum*, or that the blessings of baptism and the Lord's Supper can be received without faith, rejects auricular confession and priestly absolution, holds that there is no priesthood on earth except that of all believers, and that God only can forgive sins, and maintains the sacred obligation of the Lord's Day ; and while we would with our whole heart reject any part of any confession which taught doctrines in conflict with this our testimony, nevertheless before God and His Church we declare that in our judgment the Augsburg Confession, properly interpreted, is in perfect consistence with this our testimony and the Holy Scriptures as regards the errors specified.

4. *Resolved*, That while we do not wish to conceal the fact that some parts of the doctrine of our Confession in regard to the sacraments are received in different degrees by different brethren, yet that even in those points wherein we as brethren in Christ agree to differ till the Holy Ghost shall make us see eye to eye, the differences are not such as to destroy the foundations of faith, our unity in labor, our mutual confidence and our tender love.

5. *Resolved*, That now, as we have ever done, we regard the Augsburg Confession lovingly and reverently as the *good confession* of our Fathers witnessed before heaven, earth and hell.

6. *Resolved*, That if we have indulged harsh thoughts and

groundless suspicions; if we have without reason criminated and recriminated, we here humbly confess our fault before our adorable Redeemer, beseeching pardon of Him and of each other, and covenant anew with Him and with each other to know nothing among men but Jesus Christ and Him crucified, acknowledging Him as our only Master, and regarding all who are in the living unity of the faith with Him as brethren."

7. *Resolved*, That we will resist all efforts to sow dissensions among us on the ground of minor differences, all efforts on the one hand to restrict the liberty which Christ has given us, or on the other to impair the purity of 'faith once delivered to the saints,' and that with new ardor we will devote ourselves to the work of the gospel, to repairing the waste places of Zion, to building up one another in holiness and in pointing a lost world to the 'Lamb of God.' And that this our covenant with Christ and with each other is made in singleness of heart, without personal implication, duplicity of meaning or mental reservation, we appeal to Him before whose judgment bar we shall stand, and through whose grace alone we have hope of heaven."

This "Testimony" is to be regarded as a product of General Synod Lutheranism, not simply on the ground that it was adopted by a Synod in organic union with the General Synod, but also because the author himself at this time was heart and soul in sympathy with the spirit and principles of the General Synod. When the General Synod adjusted her doctrinal basis at York, Pa., May 12, 1864, the third resolution and other portions of this Testimony were adopted verbatim. The attitude of Doctor Krauth towards the General Synod at this time is set forth in a remarkably clear light in an article published in "The Missionary" of April 30, 1857, and republished with slight changes in the "Lutheran and Missionary" March 17-April 17, 1864, from which we quote:

"The General Synod is the hope of our Church in this country. Under God hers is the only mediation now visible by which the scattered tribes of our Israel in this land can be brought together into a compact, self-sustaining body. She is the offspring of a reviving Lutheranism, born in the dawn that followed the night which fell upon our Church in this land, when the patriarchal luminaries of her early history had set on earth to rise in heaven. When the General Synod came into being, rationalism still was in the ascendant in Europe. The names of Gabler and Bretschneider, of Wegscheider and Roehr, were names which had been held high in honor in the Lutheran Church in Germany. That Church had become what such men might have been expected to make her.

Where their influence had prevailed she had become rotten in doctrine, destitute not only of the power of godliness, but even of the decencies of its forms, and ready, at the command of a royal devotee of Dagon, for a conjunction which she once would have regarded as the adding of a scaly tail and fishy fin to the fair bust of woman, but the bust was as fishy as the tail now, and they were frozen into happy conjunction. But this was not the Lutheranism which the General Synod desired to plant and perpetuate in the New World. When the Lutheran Church looked around her in her adopted land she saw ignorance of her principles and prejudices of every hue prevailing against her. When she looked to her native land all was thick darkness there. What was there, on this side of the Atlantic or beyond it, to inspire hope? Why not abandon the experiment as a thing foregone and yield to the process of absorption into surrounding sects? It was at this crisis that the life of the Church displayed itself in the formation of the General Synod. The formation was a great act of faith, made, as the framers of her Constitution sublimely express it, in reliance 'upon God our Father in the name of our Lord Jesus Christ under the guidance and direction of the Holy Spirit in the Word of God.' The framers of that Constitution should be as dear to us as Lutherans as the framers of our Federal Constitution are to us as Americans.

When the General Synod became completely organized, by the acknowledgment of the doctrinal articles of the Augsburg Confession as a standard of faith, it was the only *voluntary* body on earth pretending to embrace a nation in its territory, and bearing a Lutheran name, in which the fundamental doctrines of Lutheranism were the basis of union. The General Synod was a declaration, on the part of the Lutheran Church in America, that she had no intention of dying or moving; that she liked this western world and meant to live here. And she has lived and waxed stronger and stronger, and the General Synod has been a mighty agent in sustaining and extending her beneficent work, and is destined to see a future which shall eclipse all her glory in the past. Heaven pity the fate of the man who looks upon the General Synod as having been a curse to the Church, or an inefficient worker in it, who imagines that Lutheranism would be stronger if the General Synod were weaker, or that truth would be reared upon the ruins of what she has been patiently laboring for nearly forty years to build. Let a schism take place in her members, let loyalty to the principles she represents be seriously diminished, let the federation she maintains be broken, and the injury to our Church in this land would be incalculable. It would be to our Church what a separation of the States would be to our Union. * * * We rejoice that she took the great fundamental creed of the Reforma-

tion as her creed, that Confession which is to the renewed Church what the Apostles' Creed is to the earliest period, and the Nicene and Athanasian Creeds are to the vexed era in which they were framed. The Augsburg Confession is a symbol which alone has been recognized always, everywhere and by all Lutherans as their Confession, and as Lutheranism in America should rest on nothing that is local or national, but should embody as essential only that which is common to the Lutheranism of all lands, it is a *vital point* that she should acknowledge as her creed that only whose reception in the Church has been universal. The Augsburg Confession is the symbol of Lutheran catholicity; all other distinctive portions of the Book of Concord are symbols of Lutheran *particularity*, creeds of Lutheran churches, but not in an undisputed sense of the Lutheran Church. While our Church in this land should study what is local in the Lutheranism of all lands, and learn whatever good there may be in each, she should not feel bound to commit herself to it. The Augsburg Confession, then, alone of all the creeds of the past, is of necessity to be taken by her as a standard. Of other standards we do not deny that she may take them; we simply deny that she must."

We have quoted at considerable length from this article in order to show the Lutheran spirit of Doctor Krauth, when he prepared the "Testimony of the Synod of Pittsburgh." According to his own admission, a radical change of mind and heart was necessary before he could write and endorse the "Fundamental Principles of Faith and Church Polity" which became the doctrinal basis of the General Council. It is one of the strange things of our American Lutheran Church history that Doctor Krauth should abandon his General Synod Lutheran convictions of 1856, 1857 and 1864 and become, in 1866, the acknowledged champion of that *Lutheran particularity* which he denounces so vigorously in the article quoted. Some have assigned one reason for this change, some another. His friends say that his convictions of 1856 were the convictions of "the immature theologian." His enemies have said that they were the convictions of the true man, and that the changes of a later day were largely provoked by personal antagonisms which arose within the Church. Whatever the cause of this change may have been, it came; and the greatest battle in the history of the Pittsburgh Synod was fought at Greenville, Pa., on the 15th day of October, 1867, along those lines. The question then and there decided was, whether the

Lutheran catholicity of the Fathers of the Synod and the Krauth of 1856 should stand ; or whether the *Lutheran particularity* of the General Council and the Krauth of 1866 should be endorsed. A majority party decided in favor of the Krauth of 1866 ; a minority party decided in favor of the Krauth of 1856. The position of the Pittsburgh Synod of the General Synod to-day is the generic position maintained by the Fathers of the Synod from 1845 to 1867. She accepts "the Augsburg Confession lovingly and reverently as the good confession of our Fathers, witnessed before Heaven, Earth and Hell." She gives place to no Lutheran body in strict loyalty thereto. She honors Lutherans everywhere who honor her Confession. There are many "particularistic Lutherans" in her fellowship ; but they are "particularistic" in many different respects ; and each one of them finds a true home in the generic household of the Augsburg Confession. The catholicity of the Synod is vindicated, rather than destroyed, by their presence. "Many species but one genus," is a true statement of her principles. In some of her congregations there are Lutherans from almost every section of Europe and America : German Lutherans, Slavonian Lutherans, Swedish Lutherans, Polish Lutherans, Danish Lutherans, French Lutherans, English Lutherans, Irish Lutherans, American Lutherans—but all of them are happily provided for by pastors whose faith is the faith of the Augsburg Confession. These Lutherans are all usually willing to surrender their Lutheran "particularities" in order to have one united church of the Augsburg Confession, and they frequently ask the question : "Why don't you preachers do the same thing?"

On the question of Lutheran unity in the United States, the argument for the congregation is the argument for the Synod. With these historic principles of the original Pittsburgh Synod before us, we can tell the story of the rupture of 1867 in a more satisfactory way.

The leaders of the Pittsburgh Synod allowed themselves to be drawn into the movement by the leaders of the Evangelical Lutheran Ministerium of Pennsylvania. When the latter body, dissatisfied with the treatment accorded its representatives by the General Synod at Fort Wayne, Indiana, in 1866, met in its one hundred and nineteenth convention, it appointed a committee "to

prepare and issue an address to all Evangelical Lutheran Synods, ministers and congregations in the United States and Canadas which confess the Unaltered Augsburg Confession, inviting them to unite in a convention for the purpose of forming a union of Lutheran Synods." This committee, in due time, issued the call bearing date of August 10, 1866. This call set forth the grievances of the Ministerium of Pennsylvania against the General Synod and urged the necessity of a new General body of Lutherans in the United States. It was laid before the Pittsburgh Synod at Rochester, Pa., in 1866, in company with a * counter-address, issued by a joint committee of the East and West Pennsylvania Synods. Both papers were placed in the hands of a special committee of the Synod, which brought in a majority and minority report. The majority report was adopted, with six resolutions attached as here given :

Resolved 1. That, in excluding the Pennsylvania Synod's delegation from the organization of the Fort Wayne Convention, the action of the General Synod was injudicious, unjust and unconstitutional.

Resolved 2. That, under the circumstances, the subsequent course of the Delegation of the Pennsylvania Synod was right and proper.

Resolved 3. That we cordially accept the invitation extended through the "Fraternal Address" of the Synod of Pennsylvania, and, during the present convention, elect delegates to represent this body in the proposed Convention.

Resolved 4. That we adopt the report, and heartily approve the action of our delegation to the General Synod.

Resolved 5. And inasmuch as a trial of thirteen years fully satisfied us that the objects sought in our connection with the General Synod, have not been and cannot be accomplished through that organization ; and, inasmuch as your committee is firmly persuaded that the General Synod, by its recent and previous actions, has shown itself unfaithful both to its own Constitution and also to the Confession of the Church of our Fathers ;

Resolved 6. That the action which, in 1852, resulted in our connection with the General Synod, be, and hereby is revoked."

The yea-and-nay vote on the final resolutions was as follows :

Yeas—Pastors Kuchler, Weills, Wenzel, Passavant, Bassler,

* This counter-address was signed by Rev. Chas. Philip Krauth, D. D., father of the author of the "Fundamental Principles of Faith and Polity."

Baumann, Welker, Berkemeier, Schweigert, Gaumer, Melhorn, Reck, Ulery, Waters, Lawson, Kucher, Gilbert, Boehner, Brenne-
man, Earnest, McKee, Fritz, Lemcke, Wilson, Pfuhl, Roth,
Benze, Kemerer, Sarver, Plitt, Smith, Swingle, Acker, Jacobs,
Frederick, Hengerer, Frederick.

Lay Delegates—Messrs. Thiel, McKee, Muntz, Dumbauld,
Gardner, Kempf, Melhorn, McClarren, Pore, Dage, Duff, Brown,
Falkenstine—*Total*, 50.

Nays—Pastors Ehrenfeld, Wright, Miller, Jaeckel, Barnitz,
Goettman, Miller, Gathers, Fox, Strauss, Breckenridge, Giese,
Crebs.

Lay Delegates—Messrs. Ralston, Wick, Knapp, Titzel, Heim,
Fox, Trauger, Rickenbrod, Kunkle, Over—*Total*, 23.

The convention, proposed in the "Fraternal Address" of the Synod of Pennsylvania, met in Reading, Pa., on the evening of December 11, 1866. Rev. Gottlieb Bassler, of the Pittsburgh Synod delegation, was elected chairman of the convention before he had arrived at the place of meeting. Professor M. Loy, of the Evangelical Lutheran Synod of Ohio preached the opening sermon. The "Fundamental Principles of Faith and Church Polity," prepared by Rev. Charles Porterfield Krauth, D. D., were presented to the convention and adopted, as were also the "Theses of Ecclesiastical Power and Church Government." When these documents were laid before the Pittsburgh Synod at Greenville, Pa., in October, 1867, for adoption, the last hard battle was fought even unto schism. The friends of the General Synod in the Pittsburgh Synod, for the sake of unity, were willing to endure the "independency" thrust upon them by the action of the previous year; but they could not endure the "General Councilism," which was thrust upon them by the Reading Convention. The majority party offered no compromises. Indeed, if the principles of Professor Loy's sermon at Reading were to be carried out, and every Lutheran compelled to "hold the same faith in the same truth, having the same confession of the same faith, and the same judgment under the same confession," it was impossible to offer any compromise. Long before the first delegate arrived in Greenville, it had been decided by the leaders to carry the Synod into the proposed General Council at any cost.

Uncompromising Lutheran particularity and General Synod Lutheran catholicity could no longer dwell in the same house, and rupture was inevitable. The "Fundamental Principles of Faith and Church Polity," as adopted by the Synod at Greenville, are herewith presented :

FUNDAMENTAL PRINCIPLES OF FAITH AND CHURCH POLITY.

A. Of Faith.

I. There must be and abide through all time, one holy Christian Church, which is the assembly of all believers, among whom the Gospel is purely preached, and the Holy Sacraments are administered, as the Gospel demands. To the true unity of the Church, it is sufficient that there be agreement, touching the doctrine of the Gospel, that it be preached in one accord, in its pure sense, and that the Sacraments be administered conformably to God's word.

II. The true unity of a particular Church, in virtue of which men are truly members of one and the same Church, and by which any Church abides in real identity, and is entitled to a continuation of her name, is unity in doctrine and faith and in the Sacraments, to wit : That she continues to teach and to set forth, and that her true members embrace from the heart, and use, the articles of faith and the Sacraments as they were held and administered when the Church came into distinctive being and received a distinctive name.

III. The Unity of the Church is witnessed to, and made manifest in, the solemn, public and official Confessions which are set forth, to wit : The generic Unity of the Christian Church in the general Creeds, and the specific Unity of pure parts of the Christian Church in their specific Creeds ; one chief object of both classes of which Creeds is, that Christians who are in the unity of faith, may know each other as such, and may have a visible bond of fellowship.

IV. That Confessions may be such a testimony of Unity and bond of Union, they must be accepted in every statement of doctrine, in their own true, native, original and only sense. Those who set them forth and subscribe them, must not only agree to use the same words, but must use and understand those words in one and the same sense.

V. The Unity of the Evangelical Lutheran Church, as a portion of the Holy Christian Church, depends upon her abiding in one and the same faith, in confessing which she obtained her distinctive being and name, her political recognition, and her history.

VI. The Unaltered Augsburg Confession is by preëminence the

Confession of that faith. The acceptance of its doctrines and the avowal of them without equivocation or mental reservation, make, mark and identify that Church, which alone in the true, original, historical and honest sense of the term is the Evangelical Lutheran Church.

VII. The only Churches, therefore, of any land, which are properly in the Unity of that Communion, and by consequence entitled to its name, Evangelical Lutheran, are those which sincerely hold and truthfully confess the doctrines of the Unaltered Augsburg Confession.

VIII. We accept and acknowledge the doctrines of the Unaltered Augsburg Confession in its original sense as throughout in conformity with the pure truth of which God's Word is the only rule. We accept its statements of truth as in perfect accordance with the Canonical Scriptures. We reject the errors it condemns, and believe that all which it commits to the liberty of the Church, of right belongs to that liberty.

IX. In thus formally accepting and acknowledging the Unaltered Augsburg Confession, we declare our conviction that the other Confessions of the Evangelical Lutheran Church, inasmuch as they set forth none other than its system of doctrine, and articles of faith, are of necessity pure and Scriptural. Preëminent among such accordant, pure and Scriptural statements of doctrine, by their intrinsic excellence, by the great and necessary ends for which they were prepared, by their historical position, and by the general judgment of the Church, are these: the Apology of the Augsburg Confession, the Smalcald Articles, the Catechism of Luther, and the Formula of Concord, all of which are, with the Unaltered Augsburg Confession, in the perfect harmony of one and the same Scriptural faith.

On the adoption of Article IX. the yea-and-nay vote stood as follows:

YEAS.	NAYS.
<i>Pastors.</i>	<i>Pastors.</i>
Rev. M. Kugbler,	Rev. George F. Ehrenfeld,
Rev. G. A. Wentzel,	Rev. J. H. Wright,
Rev. W. A. Passavant,	Rev. J. H. W. Stuckenberg,
Rev. Gottlieb Bassler,	Rev. A. S. Miller,
Rev. David Earhart,	Rev. W. E. Crebs,
Rev. J. K. Plitt,	Rev. Henry Gathers,
Rev. Michael Schweigert,	Rev. John A. Earnest,
Rev. W. Berkemeier,	Rev. D. McKee,

Rev. J. K. Melhorn,
 Rev. George Gaumer,
 Rev. Henry Reck,
 Rev. John Welfley,
 Rev. S. H. Swingle,
 Rev. W. F. Ulery,
 Rev. J. S. Lawson,
 Rev. J. J. Kucher,
 Rev. Henry Acker,
 Rev. H. Gilbert,
 Rev. I. Brenneman,
 Rev. C. F. Boehner,
 Rev. Carl Jaeckel,
 Rev. J. H. Fritz,
 Rev. H. J. H. Lemcke,
 Rev. W. O. Wilson,
 Rev. J. G. Pfuhl,
 Rev. H. W. Roth,
 Rev. J. L. Smith,
 Rev. D. M. Kemerer,
 Rev. Jonathan Sarver,
 Rev. Henry E. Jacobs,
 Rev. G. W. Frederick,
 Rev. G. Bachman,
 Rev. J. A. Kunkleman,
 Rev. Samuel Laird,
 Rev. Frank Richards,
 Rev. Lewis Hippee,
 Rev. J. D. English.

Lay Delegates.

H. Derr,
 A. L. Thiel,
 John McKee,
 Samuel Zimmerman,
 George Karl,
 H. Van Dyke,
 Martin J. Winkler,
 Jacob Trax,

Rev. Victor Miller,
 Rev. Samuel B. Barnitz,
 Rev. John G. Goettman,
 Rev. A. M. Strauss,
 Rev. Samuel F. Breckenridge.

Lay Delegates.

David Gibson,
 Jacob Hahn,
 Isaac C. Smith,
 P. F. McClarren,
 George Kribbs,
 R. J. Eberhart,
 Henry K. Amsler,
 John L. Remaley.

Total nay vote, 21.

Henry Shaffer,
Herbert Otto,
G. D. Kugler,
Samuel Eslin,
Jacob Bowers,
A. Treser,
Philip Steiner,
S. Mowl,
Joseph Ramsey,
Henry Jarecki,
William Sherred,
James A. Moorhead,
Isaac Kelly,
John Young,
D. A. Foulke,
John N. Eckert,
Frederick Donhouse,
Emanuel J. Schmauck.

Total yea vote, 63.

The minority party thereupon prepared and presented to the Synod the following solemn protest and request :

GREENVILLE, PA., *October 15, 1867.*

WHEREAS, The majority of this Convention of the Pittsburgh Synod have adopted the "Fundamental Principles of Faith" proposed by the convention held at Reading, December 12, 13 and 14, 1866, which principles we believe to be in conflict with the doctrinal position of this Synod as stated in the Preamble of the Constitution; with the "Testimony of the Pittsburgh Synod" adopted at Zelienople; with the great principles of liberty respecting all human authority in matters of faith as established by Luther and the great Reformation of the Sixteenth Century; with the true spirit of the Lutheran Church, and with the Constitution of this Synod (Art. XIII, Sec. 2).

Therefore, we, the undersigned, adhering to the original doctrinal position and Constitution, impelled by the fear of God and by an imperative conviction of duty, respectively beg leave to withdraw from this Convention of Synod, leaving it to the guidance of our Heavenly Father to determine in the future what course to pursue.

Ministers.

S. B. Barnitz,
 A. S. Miller,
 A. M. Strauss,
 S. F. Breckenridge,
 J. Wright,
 J. G. Goettman,
 W. E. Crebs,
 J. H. W. Stuckenberg,
 H. Gathers,
 G. F. Ehrenfeld.

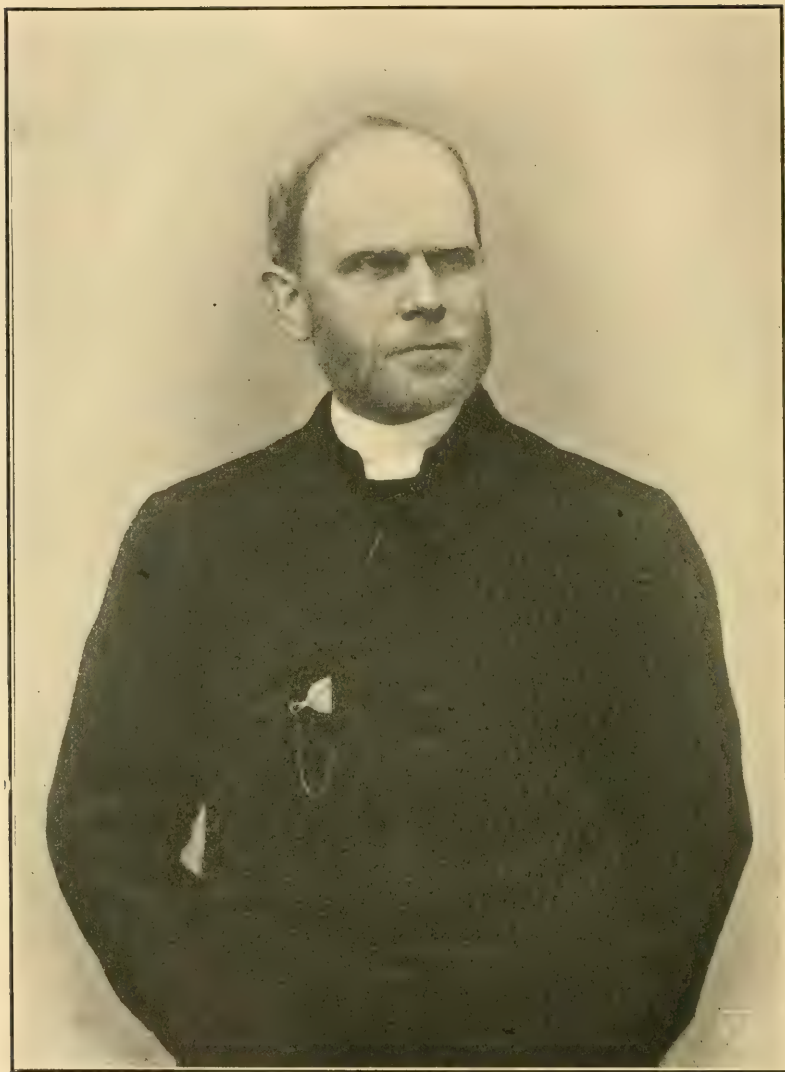
Delegates.

H. K. Amsler,
 David Gibson,
 J. C. Smith,
 Jacob Hahn,
 John L. Kennedy,
 Peter Graff,
 George Kribbs.

The paper was received and referred to a special committee, which submitted a brief reply to the protest and recommended that the request be not granted.

Pending the consideration of this special committee's report, Rev. John G. Goettman walked down the aisle and asked for the original protest. This being granted, and permission being given to the petitioners to withdraw for consultation, the protest was soon returned to the Secretary with the words "beg leave to" stricken out. These brethren then withdrew from the convention and held an informal meeting in Doctor Martin's office. Rev. G. F. Ehrenfeld was chosen Chairman, and Rev. S. B. Barnitz Secretary of this meeting. An earnest prayer for Divine guidance was led by Rev. J. G. Goettman. Rev. J. W. Schwartz, a member of the Allegheny Synod, and pastor of the Worthington charge, was present at this meeting. Upon his invitation, the brethren resolved to meet in the Worthington church, on the first Wednesday in December, 1867, and endeavor to relay the foundations of generic Lutheranism in western Pennsylvania.

And thus the curtain falls upon one of the saddest scenes in the history of the Pittsburgh Synod. A breach was made in the Evangelical Lutheran Church of western Pennsylvania that has not been healed even to the present day. Altars are still arrayed against altars in spite of the efforts of the peace-makers, and the scenes of Greenville are repeated on a smaller scale in many communities. And the responsibility for this sin must be laid where it belongs, namely, upon those who persisted in forcing a narrow and restricted type of Lutheranism upon a Synod that was organized and developed as a Synod of the largest Lutheran liberties.



REV. JOHN GEORGE GOETTMAN, D. D.
The true leader of the minority at Greenville.

Such a radical change was sure to bring strife and schism. The claim was made by the leaders of the General Council party at Greenville that they were not making any changes in the doctrinal basis of the Synod by the adoption of the "Fundamental Principles of Faith and Church Polity." It was good policy to make that claim. A large number of pastors were undecided and did not know how to vote. To be assured by the leaders of the Synod that "no change" in doctrinal position was intended meant a great deal in bringing them to a decision. This assurance had even greater weight with the laymen of the convention. But the claim was nevertheless untrue. The words of the author of the "Fundamental Principles," himself disprove it. And another indisputable evidence of the radical nature of the change forced upon the Synod at Greenville is to be found in the Lutheran churches of western Pennsylvania. The leaders of the General Council party found it comparatively easy to "Councilize" their young pastors, but they found it an impossible task to handle the churches in the same way. These churches persisted in carrying on their work "in the old way" in spite of the "Fundamental Principles," and some of them *still continue* to do so. Thirty-seven years in the fellowship of the General Council and still not reconciled to the change—what a testimony! Some of the pastors who voted with the majority party at Greenville occupied very inconsistent positions in their pastorates for many years. It required years of patient, tactful training to get some of these old congregations to consent to any changes. In several cases the congregations threatened to withdraw from the Synod if their pastors did not cease pressing the "new forms" upon them. One church at least refused to permit the introduction of the General Council "Church Book" until the year 1904. The generic Lutheranism of the General Synod is still the Lutheranism of not a few of the General Council churches of western Pennsylvania.

CHAPTER V.

UNDER DARK CLOUDS.

1867-1886.

"AND ISRAEL REBELLED AGAINST THE HOUSE OF DAVID UNTO THIS DAY."

WHEN the minority party of the Pittsburgh Synod met, in adjourned session, at Worthington, Pa., on Wednesday afternoon, December 4, 1867, it was but a shadow of the Pittsburgh Synod of former days.* Of the sixty-six pastors, enrolled at Greenville, but eleven responded to the first roll-call at Worthington. The battle had gone "sore against them." The following table represents their strength :

PASTORS.	CHARGES.	DELEGATES.	CHURCHES.	MEMBERS.
Rev. Samuel B. Barnitz ...	Wheeling	George Fricker....	1	95
Rev. A. M. Strauss	Fryburg.	Rudolph Amsler ...	4	165
Rev. J. H. Wright.....	Elderton .....	.....	3	226
Rev. J. G. Goettman	Allegheny .....	.....	1	210
Rev. A. S. Miller.....	North Hope ...	Jacob Daubenspeck.	5	212
Rev. Henry Gathers	Leatherwood ..	A. Hoover	3	71
Rev. S. F. Breckenridge...	Westmoreland .	John Hawk	2	164
Rev. W. E. Crebs	Licking	Christopher Fox....	4	167
Rev. J. A. Earnest.....	Kittanning ....	.....	3	323
Rev. G. F. Ehrenfeld.				
Rev. J. H. W. Stuckenberg.				
	Worthington ..	William Meals.....	2	123
	Apollo	Jacob Kepple.....	3	110
	Salem	George Kribbs	5	315
	Leechburg	John Hill	1	90
Total .....	.....	.....	37	2270

* It is worthy of note that while the General Council forces outnumbered

It was a small body, but harmonious, enthusiastic and strong in their conviction of the righteousness of their cause. One of their first acts, after the preliminary work of organization, was the adoption of the following resolution :

"WHEREAS, It is our firm conviction that the action taken by us at Greenville was *right*, therefore,

"*Resolved*, That we hereby confirm that action, and are in duty bound to regard ourselves as the Pittsburgh Synod, and will continue the same, with its original doctrinal position, constitution and name."

Legally, the minority party was not entitled to the name of "The Pittsburgh Synod of the Evangelical Lutheran Church."* The fact that they had withdrawn from the convention of the majority party and had elected new officers, deprived them of all legal rights to the name of the incorporated body ; but it did not and could not deprive them of their moral and historic rights to that name. These rights are inalienable, and are recognized by all the fair-minded Lutherans of western Pennsylvania. This Worthington convention elected Rev. J. H. W. Stuckenberg, D. D., to represent them at the meeting of the General Synod in Harrisburg, Pa., in May, 1868 ; and he was granted a seat in that body as the representative of the "original Pittsburgh Synod." Before the Worthington convention adjourned, a committee was appointed to prepare a "Pastoral Letter" for general distribution, setting forth the position of the body on the issues of the day. This was published in full, in connection with the Synodical Minutes, and five hundred additional copies were prepared for general distribution.

PASTORAL ADDRESS.

"Christian Brethren :

"Grace be unto you and peace from God our Father and from the Lord Jesus Christ !"

The "unity of the Spirit" in our Zion is violently disturbed those of the General Synod at Greenville, three to one, and held the vantage ground for many years, the disparagement in numbers has gradually been reduced, and now the proportion stands as 133 to 86 in favor of the General Council.

* Decision of Judge Trunkey, of Crawford County, in the Venango Church case.

and "the bond of peace" broken. Schism has divided the Lutheran household of faith. The cause of this rupture may be traced back to the early history of our Church. Then, as now, a class of men existed who essayed to define Lutheranism with all possible strictness, and endeavored to deprive Christians of freedom of conscience—the very life-principle of the Reformation. Luther himself, never favoring the binding authority of creeds, did not unite with these extremists, but advocated toleration and evangelical liberty. After his death the symbolical tendency became more general and powerful, and in 1577 the Symbolists succeeded in securing the adoption of the Form of Concord by a considerable part of the Lutheran Church. This stringent adherence to the symbols soon resulted in a dead orthodoxy and a sterile theology of words. About the middle of the 17th century, Spener, followed by Francke and others, returned to the Scriptures as the living source of all saving knowledge, and taught that true Lutheranism consisted, not in the confession of a dead orthodoxy, but in "*an inner, living theology of the heart and a demonstration thereof in true piety of life.*" Therefore whilst devout Christian men loved the Lutheran Church, they had no sympathy with extreme symbolists, by whom they were bitterly persecuted and ridiculed as Pietists. Educated at Halle, the University of the Pietists, and inspired by the spirit of liberty, zeal and piety of these godly men, Doctor Muhlenberg and other Lutheran ministers came to this country and founded the Lutheran Church, not upon the basis of rigid symbolism, but upon the liberal and evangelical principles of the Reformation. This was the prominent and characteristic feature of the American Lutheran Church. Upon these great principles the General Synod was organized in 1821. Almighty God favored and prospered this blessed organization, so that previous to the Rebellion it had become by far the largest and most influential Lutheran body that ever existed in this country. In 1853 the Pennsylvania Ministerium (after a separation of thirty years) again united with the General Synod, but it soon proved a discordant element in the organization, and at the late convention at Fort Wayne, Indiana, want of harmony resulted in an open rupture. The decision of the President at this convention was only the occasion of the rupture; the real cause was dissatisfaction on the part of the Pennsylvania Ministerium with the doctrinal basis of the General Synod. Soon after the separation the former body took the initiatory steps to form a new general organization, and at a convention held in Reading, Pa., certain "Fundamental Principles of Faith" were proposed to district Synods, by which all who adopt them agree:

1. "To embrace from the heart and use the articles of faith and sacraments as they were held and administered when the

(Lutheran) Church came into distinctive being and received a distinctive name."

2. To accept the Confessions in every statement of doctrine "in their own true, native, original and only sense," agreeing not only to use the same words, but to use them in one and the same sense.

3. To receive not only the Unaltered Augsburg Confession, but also all the other Symbolical Books, as in perfect harmony with the Confession "of one and the same Scriptural faith."

These "Fundamental Principles of Faith" were considered and finally adopted by a majority of the Convention of the Pittsburgh Synod held at Greenville, Pa. This action of the majority was in direct conflict with the Constitution of the Synod, which does not give binding authority to the Symbols of the Church, but acknowledges the Scriptures of the Old and New Testaments as the sufficient and only infallible rule of faith and practice. This action of the majority is in conflict with the "Testimony of the Pittsburgh Synod," adopted at Zelienople, Pa., in 1856, by which "Testimony" the Synod confirmed the liberal doctrinal basis of the Preamble of its Constitution, which is in perfect harmony with the liberal and evangelical basis of the General Synod. This action of the majority is in direct conflict with the spirit and design of the founders of the Pittsburgh Synod—with the great principles of liberty, respecting all human authority in matters of faith, as established by Luther and developed in this land of civil and religious freedom. And, finally, this action of the majority is a direct violation of the Constitution (Art. xiii, sec. 2), which provides that any alteration made must "be set forth in writing at an annual meeting of Synod, in the precise words which are to be altered, added, or omitted, and be incorporated in the minutes, and provided that at the next annual meeting of the Synod three-fourths of all the members present agree to the proposed change."

In view of these facts we, though in the minority, claim to be the Pittsburgh Synod, for we have resolved, by the help of God, to continue its existence under the original Constitution and doctrinal basis, both of which have been violated and abandoned by the majority, who consequently cannot be regarded as the Pittsburgh Synod.

Until recently the history of our Synod has been marked with peace, unity and prosperity. There were no "contentions" or "divisions" among us. According to the "Testimony" proposed by Doctor Krauth, and adopted under the most impressive circumstances: "Though some parts of our noble Confession were received in different degrees by different brethren, even in those points wherein we as brethren in Christ agreed to differ,

until the Holy Ghost should make us see eye to eye, the differences were not such as to destroy the foundation of faith, our unity in labor, our mutual confidence, and our tender love. We resisted all efforts to sow dissensions among us on the ground of these minor differences—all efforts, on the one hand, to restrict the liberty which Christ has given us, or, on the other hand, to impair the purity of the faith once delivered to the saints. We devoted ourselves to the work of the gospel, to repairing the waste places of Zion, to building up one another in holiness, and in pointing a lost world to the Lamb of God."

But prominent members of our Synod, having been estranged from this liberal and Christian spirit of forbearance, urged and finally secured the adoption of principles of faith which demand the most unqualified adherence to all the Symbolical Books. Although we, the minority, were willing to abide by the above liberal principles, which did not prevent the adherence of our brethren to the Symbols, they, on the contrary, notwithstanding our most earnest entreaties and protestations, adopted principles in direct conflict with the Constitution and doctrinal basis of Synod—principles so illiberal as to exclude us from all fraternal relations with them in the same synodical body. We have made no change and desire none. We simply ask that the Pittsburgh Synod shall continue what it has been. But these brethren, yielding to the influence of symbolism, have become dissatisfied with their former position, and, as they are no longer of us, have gone out from our midst—forsaken us who remain faithful to the spirit of liberty and toleration in which our Synod was originally organized, and through which, by the blessing of God, we have enjoyed for many years the highest degree of peace, unity and prosperity.

Christian Brethren, having called your attention to these facts, we entreat you to consider seriously and prayerfully the cause and nature of this lamentable schism, and to decide in the fear of God, your future relations as members of the Lutheran Church. We have become two bands. There is no middle ground. He that is not with us is against us. The questions at issue are before you. They are questions of truth, right and liberty—questions of the most vital importance to our beloved Church. Will you cast in your influence with those who are endeavoring to force the Church back to rigid symbolism; to a stringent and unqualified adherence to all the Symbolical Books; to that phase of Lutheranism which prevails in the Missouri and similar Synods? Or will you continue in connection with that portion of the Evangelical Lutheran Church which accepts the Augsburg Confession reverently, as the good Confession of our Fathers, but does not burden the consciences of brethren by requiring unqualified adherence, in every particular word and statement of non-

fundamental doctrines? Will you pray and labor with that portion of our Church which God has so abundantly favored and blessed ; which has nurtured vital orthodoxy, preached the simple Gospel of Christ as the power of God unto salvation, encouraged prayer meetings and special seasons of grace, and abounded in every good work and word for the Lord? Let no man deceive you in these things. As members of the Lutheran Church, we have been reinstated into the glorious liberty of the children of God. We are in bondage to no man. One is our Master, even Christ. This principle of liberty is one of the strongest bonds of union in our Church. When men violently lay hold of this bond, the body of Christ is rent ; discord, contention and division follow. They declare war against the very life-principle of the Reformation. They seek to wrest from us that precious liberty which inspired Luther at the Diet of Worms, where he declared that he would not, and could not, retract what he had written, unless it was proven from the Scriptures that he was in error, concluding with the noble declaration, "Here I stand ; I cannot do otherwise ; God help me ; Amen." Let us stand fast in the possession and defence of this inestimable inheritance. Let us walk worthy of the vocation wherewith we are called, "with all lowliness and meekness, with long-suffering, forbearing one another in love ; endeavoring to keep the unity of the Spirit in the bond of peace." "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Amen.

Along the lines of this "Pastoral Address," the battle of reconstruction was pitched. In many sections of the country, it was a daily battle, prolonged through many bitter years. The men of the General Council were fully as determined as the men of the General Synod, and many things were said and done by both parties, which should never have been permitted. In the heat of strife men were guilty of things which they would never have done in calmer moments. It will be our aim to leave just as much of this "bitterness" as may be consistent with true history out of this record. What can be gained by giving the names of Lutheran families that were "torn into warring fragments" by this dreadful schism? What can be gained by publishing the names of Lutheran pastors who submitted resolutions to their church councils denouncing their fellow Lutherans (some of whom were of their own flesh and blood) as "sinful deceivers and lawless tricksters?" It is sad enough to think that these things were so, without giving

them undue publicity. The heaviest burden of the battle fell upon the churches in Leechburg, Freeport, Rockville, Venango, Maysville, Forks and Kittanning, but there was more or less division and strife in at least a score of other churches. In some cases the strife was comparatively short, and the weaker party was gradually absorbed by the stronger, but in Leechburg, Freeport, Rockville and Venango the congregations were torn wide open, and their irreconcilable factions worship as two separate organizations to this day. The spirit of strife in the Leechburg church* was so bitter for several years after the rupture that when Rev. David Earhart, a former pastor of the united congregation, came east as a delegate of the Kansas Synod to the General Synod, and preached, by request of Rev. Jonathan Sarver, for the General Council congregation in Leechburg, the General Synod pastor in the town, Rev. Francis T. Hoover, threatened to get up a petition to prevent him from taking his seat in the General Synod.† Rev. H. H. Hall, D. D., who was pastor of the General Synod church at Leechburg during the time of the litigation, says of his experiences there: "I remember very well how we regarded the opposite side as fanatics and errorists, misguided and blind, and when we met them, looked at them askance. We thought they were a set of usurpers and did not deserve our confidence. We were sure that they were in the wrong, and we meant to show them * * * Those were wonderful times, and, as in Revolutionary days, even the boys at school were either Whigs or Tories in the stoutest fashion, so we were all "Synod" or "Council" with all our hearts."‡

Rev. L. M. Kuhns, D. D., who did yeoman's service for the General Synod in Armstrong county during these trying times,

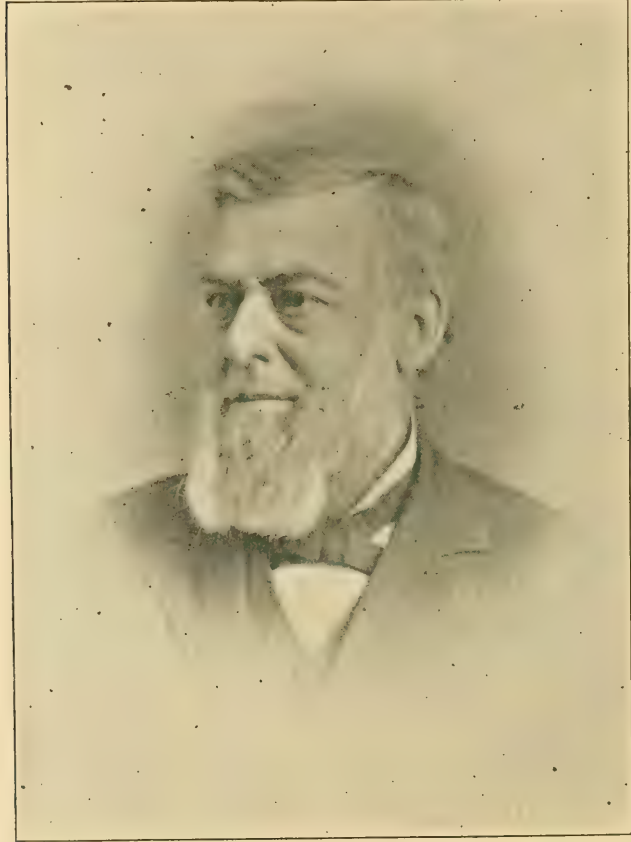
* See article of Rev. David Earhart in the "Historical Collections of the Pittsburgh Synod."

† We are glad to note that this spirit of bitterness is fast dying out of the two Leechburg congregations. As an evidence of this we cite the fact that at the recent cornerstone-laying of the new brown-stone church of the General Council congregation the General Synod pastor, Rev. G. M. Heindel, D. D., delivered the chief address.

‡ See article by Rev. H. H. Hall, D. D., in the "Historical Collections of the Pittsburgh Synod."

says: "It was a terrible ordeal for these congregations. When the Pittsburgh Synod divided, a number of congregations refused to go with their pastors into the General Council, so that a number of vacancies were left to be supplied by the General Synod party. The Council people were very aggressive, going about among such churches, wherever they could get in, holding conference meetings and discussing questions at issue between the two bodies. The General Synod ministers had their own hands full in guarding their own flocks against these intrusions, so that they could give but little attention to the general field in the way of offsetting the adverse influences brought to bear upon the vacant churches. Under these circumstances I was urged to come to their assistance. Accordingly, I procured a supply for my pulpit at Bellefontaine, Ohio, for three months and went up to do mission work on the territory of the Pittsburgh Synod. * * * Being familiar with the territory and the churches, I was left free to operate it in my own way. Wherever opportunity offered and necessity seemed to require, I went, supplying vacancies, discussing the questions at issue, etc., etc. I put in three months of hard and trying work, traveling over a large part of the Pittsburgh Synod's territory. Sometimes I was called upon to attend conference meetings held by the opposite party in vacant congregations to defend the General Synod when assailed, but in such cases I was generally ruled out from any part in the discussion, and had to have my say after the conference adjourned. A meeting of this kind was appointed to be held in the church at Maysville. The council of the church notified me of it, and gave me a special invitation to attend and defend the General Synod when assailed and misrepresented. I heard that they were having Rev. H. W. Roth, of Pittsburgh, attend as one of the speakers, so I got Rev. J. A. Earnest, of Kittanning, and Professor S. F. Breckenridge, then of Leechburg, to go with me. We were there in time for the opening of the conference in the morning. The only item of business transacted was the adoption of a resolution prohibiting our party from any participation whatever in the proceedings. Then the discussion was commenced, the speakers being Roth, McKee and Sarver. Our party, upon consultation, agreed that we would not interfere in any way, but would have our say when

they adjourned. Then we sat there quietly through the day, listening * * * In the evening, when they adjourned, the speakers hurried to get out, but before they had time to do so I arose and stated to the congregation that we had come there, at the request



REV. LEWIS M. KUHNS, D. D.,

A Friend in the Time of Need.

of the officers of the church, to defend the General Synod in the conference, but not being allowed to do so we had sat in silence, * * * and now we would make our reply and defense in the

evening, and that all who wished to hear the other side of these questions discussed should come out at seven-thirty o'clock. By the time I had gotten through making this announcement the champions of the other side had gotten out and were off for their homes, and we neither saw nor heard any more of them. When we got to the church at the appointed hour in the evening we found it full. The whole community round about seemed to be there, making a much larger attendance than our antagonists had had during the day. We did not get through with our say until about twelve o'clock at night, and every one stayed to hear us through to the finish. This settled matters quite effectively in that community, so that no more conference meetings were called there by the General Council party. We discussed the questions at issue on their merits, not attempting to follow the other party in their defamatory declamations, only occasionally hitting them off with some little incident or anecdote * * * Rev. Sarver read many extracts from the Symbolical Books to show that they didn't teach the things they were charged with. Referring to this, Rev. S. F. Breckenridge said that it reminded him of the case of an old minister who had a rather wild, rakish son, known among the boys as 'Bob.' The boy was in the habit of staying out late at night, and then wouldn't get up in the morning. The father remonstrated with him, and among other things told him that it was a sin to waste the morning hours by lying in bed. Bob replied, 'I don't think so, father, for I have the Scripture on my side.' 'What!' exclaimed the father, 'I would like you to quote me some passage favoring such a course.' 'Well,' replied Bob, 'don't we read in the Bible, "Woe unto them that rise up early in the morning?"' 'Yes, but Robert, read on; you stopped too soon.' 'Oh, no,' said the incorrigible Bob, 'I've read far enough to answer my purpose.' Rev. Breckenridge said that this was exactly Rev. Sarver's method of quoting the Symbolical Books. He merely read far enough to answer his purpose, and then, taking up these passages, showed this to be literally true."

"I will narrate one more incident of my three months of mission work on the territory of the Pittsburgh Synod. This occurred shortly before my time was up and I was about to return to my peaceful field in Ohio. What was known as the "Forks" church,

about four miles from Leechburg, was without a pastor. It was somewhat divided, but the majority of the people were on our side, while the majority of the church council trained with the other side. * * * * I was invited by a large number of the members to preach there and I accordingly made an appointment for a certain Sunday. My rule was never to discuss these disputed questions at the Sunday appointments, except under extraordinary circumstances. I went to the appointment, intending to preach a plain gospel sermon. I got there early and went into the Sunday-school. The superintendent requested me to address the school, and conduct the closing exercises. At the close of my address, and when about to close the school, a member of the council stepped up and handed me a paper. I glanced over it and found it to be an officially signed document forbidding me to preach in the church, and threatening to use forcible means to prevent it, if I persisted in doing so. A large congregation had in the meantime assembled, the weather being delightful. I read the paper to the congregation, and then stated that the clause threatening me with forcible ejectment was entirely unnecessary; that, while it did not alarm me in the least, I was a law-abiding citizen, and, as this paper was an official notice, served on me not to occupy the pulpit, whatever view I might have as to its wisdom, I would not disregard it, but, at the close of the Sunday-school, would peaceably retire to the highway in front of the church, and, in the great temple which God had provided, would hold services. I also stated that I had come there intending to preach a plain gospel sermon, without any direct allusion to the questions at issue between the parties, but, as I was denied this privilege in the church by a few, who, for the time being, held the reins of official authority, I would change my purpose and take up these dividing questions for discussion, and that those so desiring could withdraw with me. By the time I got out I found the fences and grass covered with people. The officers, who had denied me the use of the church building, went around fastening the window shutters and doors and then hurried away. Every one else remained. We opened the service in the usual way. I announced some old familiar hymns which the people sang with a will. Then I took this passage as my text: "This I confess unto you, that,

after the way which they call heresy, so worship I the God of my fathers." I went right into the discussion, speaking for nearly two hours, * * * * receiving a shower of congratulations which amounted to an ovation, many expressing regret that I had not spoken longer, and others surprised that I had let the fellows off so easy who had forbidden me the church."

These incidents furnished by Rev. L. M. Kuhns, D. D., show us something of the methods used by both parties to bring the vacant and wavering churches into their respective bodies. It was a dark cloud that hung over the churches of the Pittsburgh Synod in 1868; but still there was a "light in the cloud." The results of these bitter controversies were not unmitigated evil. One of their most noticeable results was the stimulus they gave to the study of the Scriptures and the Confessions of the Evangelical Lutheran Church.* Tradition says that the question whether the Formula of Concord was a consistent development of the Augsburg Confession, or the product of a later-day controversy, was discussed in the village stores, and that some of the Lutheran laymen of Armstrong county could quote Luther, Melancthon, Gerhard and Chemnitz as freely as the average Christian can quote St. Paul. It produced a loyal and intelligent Lutheran constituency and prepared the way for the accomplishment of a magnificent work in later years. And the pastors who composed the Pittsburgh Synod, in those days, were a happy body of men in spite of all their trials. They were young and vigorous, and abundantly able to bear the burdens that were laid upon them. Their synodical conventions were "feasts of good things" in more ways than one. Rev. H. H. Hall, D. D., tells of the convention that was held in the Salem church in 1868. "It was chestnut time and the woods abounded in those nuts. The ministers went to the church and attended the synodical session with their pockets full, and one of the scenes I have before me now is Rev. Samuel F. Breckenridge sitting in a front seat eating chestnuts, and pausing to take part in a discussion. The floor was littered each day

* For a fuller description of these troubles and their influences see chapter on the history of the Churches of Armstrong County.

with the shells, and the sexton swept a peck of them out every morning. The leading men of the Synod were : Rev. J. H. W. Stuckenberg, Rev. J. G. Goettman, Rev. S. B. Barnitz, Rev. S. F. Breckenridge, Rev. J. A. Earnest, Rev. J. W. Schwartz and Rev. A. MacLaughlin. They enjoyed themselves and were thoroughly devoted to the work. I remember them as follows : Stuckenberg was profound ; Goettman was a sort of father to the Synod * * * * ; Barnitz was father to the orphans ; Earnest was what his name always implies ; Schwartz was geniality itself, and it is no wonder that so lovable a man is so long a pastor in his first field in the Synod ; Breckenridge was keen and logical ; MacLaughlin was the wit of Synod, and brought up more money, *to the member*, for benevolence than any other man."* One of the greatest drawbacks to the progress of the Synod at this time, was the lack of suitable young men to fill the vacant pastorates. The trials of the period magnified the necessity of a well-trained ministry, and fostered an intense educational spirit. During the first ten years succeeding the rupture, \$5,129.33 was contributed by the churches to Ministerial Education ; which was only five hundred dollars less than the total sum contributed to Home Missions during the same period. The young men who were assisted by the Synod, in their preparation for the gospel ministry, from 1868 to 1887, were : Lee M. Heilman, W. W. Evans, J. N. Thomas, Jacob F. Hershiser, Ferdinand W. E. Peschau, J. N. Zimmer, F. G. Knapp, J. W. Kapp, J. E. Lerch, William M. P. Kunkle, L. A. Burrell, Joseph M. Bricker, J. W. Wingard, William F. Berger and Charles A. Britt. Some of these young men never entered the ministry, but others have filled high and useful stations in their Church, in western Pennsylvania and elsewhere.

From 1867 to 1871 the Synod enjoyed splendid progress. A recuperative power was manifested that was not a little disconcerting to their opponents. In 1867 it numbered 11 pastors, 37 churches, and 2,270 members ; in 1868 it numbered 17 pastors, 41 churches, and 2,780 members ; in 1869 it numbered 20 pas-

* See article in the " Historical Collections of the Pittsburgh Synod." Rev. Hall might also have mentioned the names of such men as Rev. J. H. Wright and W. E. Crebs whose good work in Armstrong county can never be forgotten.

tors, 47 churches, and 2,952 members; in 1870 it numbered 24 pastors, 49 churches, and 3,481 members; in 1871 it numbered 23 pastors, 49 churches, and 3,603 members. Then came reaction. No one seemed able to resist its depressing influence. It affected the pastors and their churches alike. There were no defections to the General Council. The loyalty of these churches was all that could be desired, but their progress was exceedingly slow. The following table will show the development of the Synod from 1867 to 1885, and also its weaknesses:

TABLE OF PROGRESS. 1867-1885.

SYNODICAL YEAR.	NUMBER OF PASTORS.	NUMBER OF CHURCHES.	NUMBER OF MEMBERS.	CONTRIBUTIONS TO HOME MISSIONS.	MISSIONS IN THE SYNOD.	CONTRIBUTIONS TO EDUCATION.	NUMBER OF BENEFICIARIES.	TOTAL CONTRIBUTIONS.
1867....	11	37	2270					
1868....	17	41	2780	\$860 45	5	\$330 08	1	\$6,741 57
1869....	20	47	2952	554 50	6	351 61	2	8,765 45
1870....	24	49	3481	860 00	6	343 30	3	15,578 65
1871....	23	49	3603	837 11	6	952 89	6	30,190 58
1872....	22	50	3625	377 65	3	280 58	5	36,569 20
1873....	21	47	3549	353 06	2	943 94	5	28,354 41
1874....	24	47	3679	597 60	2	385 24	3	13,010 45
1875....	26	40	3095	464 01	4	594 91	2	21,325 55
1876....	25	48	3703	332 61	5	420 42	3	15,723 32
1877....	24	52	4027	393 90	1	526 36	2	28,044 47
1878....	26	55	4410	431 21	1	362 13	1	19,424 70
1879....	26	54	4457	510 41	1	256 30	....	13,939 72
1880....	27	54	4485	516 26	1	323 86	4	22,323 69
1881....	28	55	4619	473 04	.....	413 53	3	17,549 79
1882....	24	57	4720	608 70	.....	502 00	2	21,428 48
1883....	26	53	4614	645 77	.....	538 80	2	17,093 47
1884....	27	52	4684	711 28	.....	392 02	2	20,823 88
1885....	27	52	4499	810 76	.....	386 64	2	24,229 62

The above table reveals the fact that while the progress of the Synods, from 1867 to 1871, was all that could be desired, the increase from 1871 to 1885 was only 4 pastors, 3 churches and 896 members. It is no wonder that one of the leaders of the Synod

said, "It is no use to try, there is no future for the General Synod in western Pennsylvania." An item from the President's report in 1884, reveals the feeling of depression that was prevalent everywhere: "I am not aware of any new congregations during the year; but, on the other hand, serious premonitions of disintegration in several congregations demand our thoughtful attention, wisest counsel and prudent action." The reports of the Advisory Committee of Home Missions, in 1884 and 1885, were equally depressing. From the report of 1884 we copy the following:

"Your Advisory Committee on Home Missions respectfully report: We have no missions within our bounds, and consequently have no interests in that direction to represent; but in relation to Messiah Church of Pittsburgh, to the condition of which the attention of your Missionary President was directed by action of Synod, at its last Convention, we may say that in consultation with the President of Synod in relation thereto, it was deemed advisable to commend the interests of our church in Pittsburgh to the consideration of the Board of Home Missions which was done. * * * Rev. J. A. Clutz, the Secretary of the Board, accompanied by Rev. Leisher, President of Synod, visited in Pittsburgh amongst the membership there during the period of three days, with the following result, as reported to your committee by the Secretary: 'Under the peculiar circumstances, nothing could be done. The congregation was too much demoralized to make it worth while to attempt to gather them in a new place, which was absolutely necessary if anything at all were done; besides, we could not learn of a single hall or room that would have been suitable for service. Since then the Sunday-school has disbanded, and a number of the most active members of the church have joined other churches; and, therefore, Messiah Lutheran Church of Pittsburgh is a thing of the past.'"

Many of the brightest hopes of the Pittsburgh Synod were clustered about Messiah Church. It was regarded as a centre of influence, from which other more aggressive work in the city could be undertaken. Its disbandment, therefore, seemed at the time, a crushing blow to General Synod interests in this section. The Monongahela City church collapsed about the same time, and added to the gloom. The report of the "Advisory Board" in 1885 was copied after the model of 1884. It begins with the following words:

"Your Advisory Committee on Home Missions respectfully report: We have no missions within our bounds, but there are three points to which the attention of Synod and the Board of Home Missions has been very urgently asked. These are the Messiah Church of Pittsburgh, the church at Freeport, and Venango."

"No Missions Within Our Bounds." Such a condition seems scarcely credible to the pastors of the Pittsburgh Synod of 1904, who are accustomed to see their Home Mission work advance by leaps and bounds. Yet such was the condition. From 1881 to 1885, *there was not a mission church on the territory of the Pittsburgh Synod.* During these five years, the Synod contributed more than three thousand dollars to the cause of Home Missions, but not one cent of it was spent in the development of its own ripening field. We dare not blame the Board of Home Missions for this, since the Synod did not press any new fields upon its care. Neither can the Synod be censured too severely. The churches of the Synod considered themselves too weak to support a salaried Missionary President; and, without such an officer to explore these new fields, and bring them to the attention of the Board, very little could be accomplished. With this thought in mind, Rev. John G. Goettman, D. D., was sent to the Allegheny Synod, which met in Somerset, Pa., Sept. 1, 1886. Upon the floor of that Synod, he made a most earnest appeal asking that the churches of Indiana County might be dismissed to the fellowship of the Pittsburgh Synod, and enable the latter body to do its Home Mission work on a scale commensurate with its needs. His appeal was not in vain, and the following action was taken:

"Resolved, That a committee, consisting of the members of the Conemaugh Conference, be appointed to act upon the advisability of attaching part of this Synod to the Pittsburgh Synod; and as the said attachment seems to be for the best interests of the Church at large, it is hereby suggested that such division be made."

The Conemaugh Conference referred the question to its individual churches, which voted, with commendable unanimity, for the proposed change; and, in 1887, at Apollo, were received with much rejoicing, into their new Synodical relationship. The strength added to the Pittsburgh Synod by this transfer may be tabulated as follows:

PASTORS.	CHARGES.	CHURCHES.	MEMBERS.
Rev. Michael Colver	Blairsville	Hebron	112
Rev. Lewis Hay	Indiana	Zion	200
Rev. J. W. Reese.....	Homer City.....	{ Homer City....	28
		{ Luther Chapel .	36
		{ Brush Valley...	61
Rev. Reuben Smith.....	Grove Chapel ...	{ St. John's.	150
		{ Grove Chapel..	130
		{ Bethel	75
Rev. F. H. Crissman	New Florence ...	{ St. John's	32
		{ Germany	33
		{ Smicksburg....	140
Rev. Charles L. Streamer ..	Smicksburg	{ Davidsville	123
		{ Whitesville	20
		{ Cookport.....	45
Vacant Pastorate	Cookport	{ Gettysburg	17
		{ Strongstown ...	30
		{ Mt. Zion	25

The coming of this splendid body of men, with their churches, put an end forever to the "Dark Days" of the Pittsburgh Synod. It brought great encouragement to the Synod at a time when encouragement was needed; enabling it to employ a salaried missionary officer, and inaugurate the great Home Mission work which has become the joy and pride of the entire General Synod.

CHAPTER VI.

THE ERA OF HOME MISSIONS.

1887-1904.

"THERE IS THAT SCATTERETH AND YET INCREASETH."

ON the evening of September 29, 1887, the Pittsburgh Synod met, in her forty-fifth annual convention, in the First English Evangelical Lutheran church of Apollo, Pa. After an impressive sermon by Rev. E. H. Dornblaser, D. D., the announcement was made that the Indiana county pastors were present and ready to be received into the fellowship of the Synod. Rev. J. W. Schwartz, D. D., in his pleasing manner, extended a hand of greeting to these brethren, to which Rev. Charles L. Streamer made a happy response. The coming of these men of the Allegheny Synod lifted a great load from the hearts of the leaders of the Pittsburgh Synod, and enabled them, on the following Tuesday morning (October 4, 1887), to make the Missionary President a salaried officer, and enter upon that great Home Mission work which has become the joy and pride of the entire Church. The first man to fill this important office was Rev. Isaiah Irvine, who was elected at a salary of \$700.00. The following year the salary was raised to \$900.00; then it fell to \$800.00; then it was raised again to \$1,000.00. It is the judgment of many of the men of the Synod that the salary of this officer should be fixed at not less than \$1,500.00. The demands of the office are such that the very best men are needed to fill it. In 1887, a salaried Missionary President was an experiment; many of the churches failed to raise their apportionment, and the Synod was confronted with a deficit of \$150.00 at the end of the first year's work. At the end of the second year the deficit was even larger, but the amount was quickly made up by the eager pastors, who seemed to realize how much of the prosperity of the

Synod depended upon the maintenance of the office. To-day, after an experience of seventeen years, there are scores of our churches whose councils make the raising of the Missionary President's salary one of the objects of their most zealous care. The following men have served the Synod, in this capacity, from 1887 to the present time :

Rev. Isaiah Irvine, October 4, 1887 to October 12, 1889.

Rev. Horace B. Winton, October 13, 1889 to October 10, 1892.

Rev. C. B. King, October 24, 1892 to January 1, 1893.

Rev. Jacob E. Maurer, January 1, 1893 to April 1, 1895.

Rev. S. D. Daugherty (as President of the Advisory Board), April 1, 1895 to October 21, 1895.

Rev. A. J. Bean, November 1, 1895 to October 17, 1898.

Rev. C. B. King (supply), October 18, 1898 to December 31, 1898.

Rev. C. B. King (regular), January 1, 1899 to October 15, 1900.

Rev. Samuel J. McDowell, January 1, 1901 to November 1, 1902.

Rev. Samuel T. Nicholas, November 1, 1902 to the present.

The work of these men has been uniformly successful. The results are increasing every year, as conditions grow more favorable and the people are aroused to a true appreciation of the splendid opportunities before them. At the Clarion convention, in 1898, a great advance step was taken when the following action was unanimously passed :

"In view of the fact that the apportionment for Missionary President has not been paid in full by many of our congregations, and since the Board of Home Missions cannot at present assist any new missions on our territory ; therefore, we recommend that Synod require the Missionary President, during the coming year, to solicit and obtain one thousand dollars, to be used in mission work within our bounds, under the direction of our Advisory Board, this not to interfere in any manner with the regular apportionment." *

* See Minutes of 1898, p. 39.



SALARIED MISSIONARY PRESIDENTS OF THE PITTSBURGH SYNOD.

- | | | |
|--------------------------|-----------------------------|------------------------|
| 1. REV. HENRY ZIEGLER. | 2. REV. H. B. WINTON. | 3. REV. ISAIAH IRVINE. |
| 4. REV. JACOB E. MAURER. | 5. REV. S. T. NICHOLAS. | 6. REV. A. J. BEAN. |
| 7. REV. CLEASON B. KING. | 8. REV. SAMUEL J. McDOWELL. | |

And thus, *The Emergency Fund* of the Pittsburgh Synod was born. It was asking a great deal of a Missionary President to raise one thousand dollars for missionary work, when there was constant difficulty in raising his salary, but it was the distinct understanding that Rev. C. B. King would accept the office, and the men of the Synod had an unbounded confidence in his ability to raise the amount desired. At the end of the first year he paid to the Synodical Treasurer the splendid sum of \$1,313.42 for the Emergency Fund. At the end of his second year he had secured \$1,540.65. But good as his work was, it was fully equalled by his successors. New friends were made for the cause every week. The *Lutheran Monthly*, with its bright and hopeful reports, made no small contributions to this work. The busy Missionary Presidents have found many of our people fully prepared by the monthly visits of this little paper to do their part in enlarging the borders of our Zion. In 1903 Rev. Samuel T. Nicholas collected and paid to the Synodical Treasurer the splendid sum of \$2,536.27 for the Emergency Fund. The establishment of this Fund and its hearty support by the people has enabled the Synod to double her missionary energies; and yet it has not decreased her contributions to the General Board of Home Missions in the least degree. On the contrary, it has greatly increased them. In 1898 the Synodical Treasurer paid to the Board of Home Missions \$1,479.73; in 1899, \$1,801.40; in 1900, \$1,924.87; in 1901, \$2,253.63; in 1902, \$2,081.24, and in 1903, \$3,149.67. *The actual contributions of the Synod to the Board of Home Missions have been more than doubled during the five years in which the Emergency Fund has been so urgently pressed upon our churches.* It is the voice of God speaking to his people. "There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." The Pittsburgh Synod has proven the Lord for His blessing, and that blessing has not been withheld. It is sometimes said that this Synod has the richest Home Mission field in the General Synod. We doubt it. Thorough organization and unbounded zeal behind that organization has fertilized the field and made it rich. More than a few of our

most successful missions have been built up in what are known as strict Calvinistic communities. A close study of the Lutheran church-records of western Pennsylvania has convinced us that fully twenty per cent. of the members of our mission churches are of Scotch-Irish extraction. There is food for the optimist on every hand. Three things have made this Synod a successful missionary body: the large development of the iron and steel industry within its borders; its location within the great Lutheran State of Pennsylvania; and the prayers, labors, money and sacrifices which have been concentrated on the field. A study of the facts presented in the following table will be sufficient to convince any one of the supreme importance of this work:

TABLE OF THE MODERN HOME MISSION WORK OF THE
PITTSBURGH SYNOD. (1887-1904.)

NUMBER.	LOCATION AND NAME OF CHURCH.	BOARDS BY WHICH CHURCH WAS AIDED.	WHEN ORGANIZED.	DATE OF SELF- SUPPORT.	MEMBERS IN 1903.
1	Pittsburgh, Bethany.....	None	1888	At once.	491
2	New Florence.....	General	Established.	1891	69
3	Germany	General	Established.	1891	57
4	Sharpsburg, First.....	General	1887	1892	215
5	Freeport, Emmanuel....	General	Established.	1893	141
6	Avonmore, Hebron	General	1891	1895	83
7	Punxsutawney, First	General	1888	1896	140
8	Pittsburgh, Mt. Zion	General	1888	1896	386
9	Fayetteville	Local	Established.	1897	56
10	Wilkinsburg, Calvary....	None	1897	At once.	237
11	Vandergrift, First	None	1897	At once.	270
12	Turtle Creek, Alpha	General	1893	1897	226
13	Allegheny, St. Mark's ...	General	1889	1897	150
14	Allegheny, Grace.....	Trinity	1893	1900	305
15	Braddock, First	General	1886	1900	220
16	Connellsville, Trinity....	General	1884	1900	300
17	Pittsburgh, Redeemer ...	Bethany and Local ..	1900	At once.	181
18	Yatesboro, Christ	Local	1901	At once.	30
19	Allegheny, Bethel	General	1893	1901	250
20	Allegheny, Mt. Olivet ...	St. Mark's and Local..	1899	1901	41
21	North Zion	General and Local...	Established.	1901	37
22	Vandergrift Heights	Local	1902	At once.	90
23	Brush Valley.....	Local	Established.	1902	31
24	Strongstown	Local	Established.	1902	40

TABLE OF THE MODERN HOME MISSION WORK OF THE
PITTSBURGH SYNOD. (1887-1904.)—*Concluded.*

NUMBER.	LOCATION AND NAME OF CHURCH.	BOARDS BY WHICH CHURCH WAS AIDED.	WHEN ORGANIZED.	DATE OF SELF- SUPPORT.	MEMBERS IN 1903.
25	Duquesne, First	General and Local...	1892	1902	174
26	Venango, First	Local	Established.	1902	50
27	New Lebanon, Zion	Local	Established.	1902	28
28	Pittsburgh, Brushton Ave.	General	1891	1903	175
29	Butler, Grace	General	1890	1903	160
30	New Kensington, First ..	General	1891	1904	190
31	Allegheny, St. Luke's ...	General and Local...	1900	1904	110
32	Etna, Emmanuel	Local	1900	1904	203
33	Clarion, Grace	General	1890	*	81
34	McKeesport, Trinity	General and Local...	1893	*	59
35	Tarentum, Trinity	General and Local...	1894	*	112
36	Aspinwall, First	Local	1895	†	82
37	Pittsburgh, St. Paul's....	Local	1898	†	137
38	Wilmerding, Christ	General and Local...	1899	*	109
39	Hyde Park, Bethel	Local	1899	†	36
40	Wheeling, Second	General and Local...	1899	*	84
41	Millvale, Christ	General and Local...	1900	*	111
42	Monongahela, Grace....	General and Local...	Reorganized.	*	53
43	Donora, Trinity	General and Local...	1903	*	41
44	Charleroi, Christ	General and Local...	1901	*	95
45	Swissvale, St. John's	General and Local...	1902	*	66
46	Monessen, St. Paul's....	General and Local...	1903	*	34
47	East Pittsburgh, Hebron.	General and Local...	1903	*	40
48	East McKeesport	Local	1903	†	21
49	Denmark Manor	Local	Established.	†	53
50	Crafton, St. Matthew's...	General and Local...	1903	†	16

* Still a Mission of the General Board.

† Still a Mission of the Local Board.

‡ Mission of the W. H. & F. M. S.

From this table it will be seen that thirty-two mission churches have been developed into self-supporting congregations by the Home Mission work of the Synod during the past seventeen years. Eighteen churches are yet receiving aid either from the Local Advisory Board or from the General Board of Home Missions. In 1903 these fifty churches reported a total membership of 6,366, and contributions for benevolence aggregating \$10,396.52, over seven thousand dollars more than the Board of Home Missions invested in the field at the same time. This splendid success has instilled new energy into every department of our

Synodical work. There is not a benevolent interest in the Church that has not been a beneficiary of it. In the dark days of 1884, when there were "*no missions within our bounds*" every benevolent work of the Synod was at a standstill. In this bright era of Home Missions, abundant provision is made for them all. In 1887 the Board of Foreign Missions received from the Synod \$804, in 1903 it received \$2,559. In 1887 the Loysville Orphans' Home received \$193, in 1903 it received \$1,366. In 1887 the Board of Church Extension received \$591, in 1903 it received \$1,969. In 1887 the Pastors' Fund received \$108, in 1903 it received \$647. In 1887 the Theological Seminary at Gettysburg received \$30, in 1903 it received nearly \$15,000. And under the gracious power of God, the credit for this development must be given to the spirit of Home Missions. In the following table we have endeavored to give a complete and accurate statement of all Home Mission funds expended on the territory of the Pittsburgh Synod from 1868 to 1903. The figures have been secured from the General Secretary of the Board of Home Missions, the Missionary President and the reports of the Synodical Treasurer. The reader will be able to discern for himself the birth day of the Home Mission child and something of the blessings which she has conferred upon the Synod :

TABLE OF MISSIONARY FUNDS EXPENDED ON THE HOME MISSION FIELD OF THE PITTSBURGH SYNOD.

1868-1903.

SYNOICAL YEAR, CLOSING ON.	MISSION CHURCHES AIDED.	AMOUNT EXPENDED ON THE FIELD BY THE BOARD OF HOME MISSIONS.	AMOUNT PAID BY THE SYNOD TO THE BOARD OF HOME MISSIONS.	AMOUNT RAISED FOR MISSIONARY PRES- IDENT'S SALARY.	AMOUNT RAISED FOR THE EMERGENCY FUND.
Oct. 1, 1869..	2	\$650 00	} No reliable data. \$940 61 670 63		
Oct. 1, 1870..	5	1,175 00			
Oct. 1, 1871..	5	953 34			
Oct. 1, 1872..	5	775 82			
Oct. 1, 1873..	2	750 00			

TABLE OF MISSIONARY FUNDS EXPENDED ON THE HOME
MISSION FIELD OF THE PITTSBURGH SYNOD.1868-1903.—*Concluded.*

SYNODICAL YEAR CLOSING ON.	MISSION CHURCHES AIDED.	AMOUNT EXPENDED ON THE FIELD BY THE BOARD OF HOME MISSIONS.	AMOUNT PAID BY THE SYNOD TO THE BOARD OF HOME MISSIONS.	AMOUNT RAISED FOR MISSIONARY PRES- IDENT'S SALARY.	AMOUNT RAISED FOR THE EMERGENCY FUND.
Oct. 1, 1874..	2	750 00	535 80		
Oct. 1, 1875..	2	700 00	493 95		
Oct. 1, 1876..	2	608 34	332 61		
Oct. 1, 1877..	1	350 00	357 79		
Oct. 1, 1878..	1	350 00	510 18		
Oct. 1, 1879..	1	350 00	467 50		
Oct. 1, 1880..	1	350 00	481 45		
Oct. 1, 1881..	1	200 00	525 75		
Oct. 1, 1882..	..	.....	360 68		
Oct. 1, 1883..	..	.....	670 68		
Oct. 1, 1884..	..	.....	577 95		
Oct. 1, 1885..	2	583 34	733 69		
Oct. 1, 1886..	4	743 74	866 85		
Oct. 1, 1887..	6	1,216 67	810 34		
Oct. 1, 1888..	6	1,140 41	1,728 36	\$379 88	
Oct. 1, 1889..	8	1,286 25	1,275 75	673 54	
Oct. 1, 1890..	10	1,430 00	1,157 05	935 20	
Oct. 1, 1891..	12	1,936 24	1,092 52	755 02	
Oct. 1, 1892..	11	2,684 17	1,317 14	1,056 77	
Oct. 1, 1893..	15	2,412 50	1,587 54	856 59	
Oct. 1, 1894..	16	2,677 51	2,384 98	697 18	
Oct. 1, 1895..	18	2,598 76	1,582 46	497 51	
Oct. 1, 1896..	15	2,629 58	1,372 79	707 09	
Oct. 1, 1897..	13	2,364 71	1,711 81	610 69	
Oct. 1, 1898..	10	1,881 83	1,479 73	688 44	
Oct. 1, 1899..	14	1,758 87	1,801 40	645 80	\$1,313 42
Oct. 1, 1900..	22	1,796 69	1,924 87	905 49	1,540 65
Oct. 1, 1901..	24	1,960 23	2,253 63	1,217 95	1,213 93
Oct. 1, 1902..	25	2,394 35	2,081 24	855 83	1,577 98
Oct. 1, 1903..	23	2,790 82	3,149 67	1,046 19	2,536 27

The generosity of the Board of Home Missions is worthy of special notice. From October 1, 1887 to October 1, 1903, the Synod paid \$27,900.94 into the treasury of the Board; during the same time the Board expended \$33,742.92 upon the territory of the Synod. The growing importance of the Emergency Fund is

also worthy of notice. It has come to stay. We dare not ask the Board of Home Missions for larger appropriations, and the increasing demands of the field must be met from our local treasuries. God is leading the Pittsburgh Synod in a marvelous way; and if she remains loyal to her historic faith and spirit and responsive to her missionary opportunities, no prophet on earth can bound the horizon of her blessings.

The greatest defect in the synodical life during this period is found in the work of ministerial education. It is a grave defect that needs to be made plain to our people in order that they may help to provide the remedy. From 1887 to 1903 the number of synodical pastors increased from thirty-eight to eighty-six, a net gain of forty-eight; but during that same time, the Synod educated but eighteen young men for the ministry. Here is a difference of thirty pastors—a difference which must be charged not to a superabundance of missionary labors, but to defective educational plans. This fault is not to be charged against the Education Committee of the Synod. They have protested repeatedly against the abnormal state of our educational work, and they have done all that any other men could do to remedy it. The fault must be laid at the doors of our Lutheran homes. Why are not more of our sons offering themselves for the work of the ministry? What if the alluring hum of business is in their ears? Let them open their hearts and hear the call of the Lord! Some of the brightest and best boys of western Pennsylvania are members of the Evangelical Lutheran Church. In the public schools of their home towns they are the recognized leaders. These are the boys for whom the great Head of the Church is so urgently calling. The Pittsburgh Synod stands ready to increase her educational work at any time when these young men respond to the call. From 1887 to 1903 the following young men were aided in their studies:

James William Shaeffer, George L. Hamm, Clinton P. Harrah, Braden Edwin Shaner, Charles P. MacLaughlin, Silas Davis Daugherty, John M. Rice, Charles W. Leitzell, John Jay Hill, J. C. Crawshaw, John Calvin Fasold, W. E. Crouser, Joseph Minto, Charles R. Streamer, H. S. Gilbert, J. W. Weeter, M. H. Fischer, Wilkins Blair Claney, Ferdinand E. Kolb, F. R. Wagner, Louis Gunderman, L. M. Daubenspeck, A. C. Wolf, Thomas B. Uber.

Four of these young men have not yet completed their course of study. Three others abandoned their intention of entering the active work of the ministry. It will be plain to all, that the educational work of the Synod must be greatly increased in the immediate future if the synodical life is to have a natural and harmonious development. It may be true that there are many young pastors in other Lutheran Synods, who are attracted by the vigorous missionary spirit of the Pittsburgh Synod, and are eager to take up one of her pastorates; so that we may not feel the "pinch" of our defective educational work for some time to come, but it is not right to build up one Synod at the expense of another, and the Pittsburgh Synod must begin at once to plan larger things for the cause of ministerial education. The following table will show the progress of the Synod from 1887 to the present, omitting the Home Mission statistics which are given in a previous table :

TABLE OF SYNODICAL PROGRESS. 1887-1903.

SYNODICAL YEAR.	PASTORS ENROLLED.	CHURCHES ENROLLED.	ACCESSIONS.	MEMBERS.	CONTRIBUTIONS TO MINISTERIAL EDUCATION.	CONTRIBUTIONS TO FOREIGN MISSIONS.	CONTRIBUTIONS TO ALL OBJECTS.
1886	28	58	481	4902	\$475 62	\$1,060 19	\$21,706 67
1887	38	75	589	6290	524 72	804 66	26,926 39
1888	44	75	961	6777	727 25	1,001 07	64,674 67
1889	42	76	947	7249	722 03	932 62	49,137 16
1890	42	77	861	7713	688 83	967 43	60,864 24
1891	44	80	846	7018	788 01	1,009 76	56,018 22
1892	49	76	1201	8008	687 92	1,099 33	70,148 41
1893	55	86	1039	8686	733 75	1,218 33	70,814 30
1894	57	86	1548	9174	655 96	1,587 19	88,147 50
1895	57	89	1220	9700	624 53	1,116 69	79,651 53
1896	56	91	1301	10186	537 43	1,131 63	81,237 50
1897	59	92	1331	10576	579 81	1,105 64	88,488 50
1898	63	94	1409	11323	637 62	1,517 33	82,610 46
1899	68	100	1301	11434	584 15	1,855 45	102,807 40
1900	75	103	1707	11938	638 25	2,040 06	102,055 18
1901	76	106	1795	12432	810 92	1,796 57	115,434 62
1902	84	109	2050	13356	711 77	2,410 85	129,500 88
1903	86	114	2204	14284	643 28	2,559 54	195,711 36

The people of our churches can scarcely realize the progress of the Synod in recent years and the splendid future it foretells. The little body of half-discouraged pastors has become a mighty institution of unbounded possibilities. Within the past five years, as the figures of the above table show, the Synod has had a net increase of 23 pastors, 20 churches, 2,961 communicants, \$21,-737.87 in benevolent contributions and \$113,101.80 in contributions to all objects. In the year 1928, at the same rate of progress, the Synod should have 201 pastors, 224 churches, 29,089 communicants and annual contributions of \$761,220.00. Will she have them? She will have more, by God's blessing, for the *ratio* of her progress will be constantly increased. The ever-enlarging contributions of our people to the Emergency Fund and to the General Board of Home Missions will increase the efficiency of her missionary operations. Churches will be multiplied much more rapidly than at present. Congregations that are now feeble missions will stand out like great mountains of strength in the midst of our people, an inspiration and a blessing to scores of others. Disloyalty to our historic Confession, repeated failure in our educational work or the chilling of our missionary fires would prevent this development, but the Pittsburgh Synod of the General Synod will not be guilty of either crime and the Evangelical Lutheran Church will become one of the most powerful institutions for the salvation of men in western Pennsylvania.

CHAPTER VII.

THE CHURCHES OF WESTMORELAND COUNTY.

"THE LORD OF HOSTS IS WITH US; THE GOD OF JACOB IS OUR REFUGE."

PREVIOUS to the year 1758, Westmoreland was a great unbroken wilderness rarely trodden by the foot of man. The much-coveted "Forks of the Ohio" was reached either by way of the Monongahela river on the South or by the Kiskiminetas and Allegheny on the north. The first road through this wilderness was cut by the army of General Forbes from Fort Bedford to Fort Ligonier and thence to Fort Duquesne, in 1758. Along the line of this old military road daring pioneers built their log cabins as early as the spring of 1759. Many of them were Lutherans, and not a few of them paid for their daring with their lives. In the summer of 1763, the savages drove more than a thousand people out of their homes and compelled them to recross the mountains and seek the protection of the military forts of the Cumberland Valley. In November, 1768, however, a treaty was made with the Iroquois Indians at Fort Stanwix, N. Y., and the State Proprietaries purchased all the land west of Laurel Hill and east and south of the Allegheny river. When this land was opened for settlement, April 3, 1769, hundreds of people availed themselves of the privilege of securing a home. Fully two hundred German families took up farming land in Westmoreland county between the years 1769 and 1794. These Germans were about evenly divided in faith between the Lutherans and Reformed, the proportion being about five to four in favor of the first named. In 1890, the ratio between the two bodies in the county was as 52 to 38. It is a noteworthy fact that every German church established in this county in pioneer days was a "union church," in which Lutherans and Reformed had equal privileges. In some communities, the stronger body absorbed the weaker in course of time, but, in most cases, both

denominations have maintained an organization to the present day. The first Lutheran pastor of the county was Rev. Anton Ulrich Lütge, who was regularly ordained by Balthazer Myer, the German school master of the Harold's settlement, soon after his arrival in 1782. The second pastor was Rev. John M. Steck, who performed prodigious feats of pastoral service, baptizing and confirming thousands during the thirty-eight years of his ministry. He was the Lutheran "Bishop of the county." His son, Rev. Michael J. Steck, one of the founders of the Pittsburgh Synod, was a man of equally great influence, and has left a remarkable impress upon the Lutheran life of the county. The German settlers of Westmoreland county were the pioneers of the Lutheran Church in western Pennsylvania. No less than eleven of their churches were organized before the close of the year 1800, namely :

Zion or Harold's, organized in 1772.

Brush Creek, organized in 1773.

St. Paul's, Pleasant Unity, organized in 1782.

First Church, Greensburg, organized in 1786.

Good Hope Church, Indian Head, organized in 1788.

St. John's or Kintig's, organized in 1793.

Zion's, near Ruffsedale, organized in 1793.

St. James, Ligonier, organized in 1793.

Mt. Zion, Donegal, organized in 1793.

Hoffman's, Jacobs Creek, organized in 1796.

St. James, Bell Township, organized in 1800.*

All of the above churches, with the exception of the first named, belong to the General Council. Old Westmoreland is the stronghold of that body in western Pennsylvania. In 1903, there were 55 Lutheran churches in the county with 7,489 members ; and of these, 41 churches with 6,031 members adhered to the General Council, 12 churches with 1,236 members adhered to the General Synod, one church with 57 members adhered to the Ohio Synod and one church with 165 members adhered to the Missouri Synod. 49 of these churches are English, 4 are German, 2 are Swedish, and nearly all of them are in a thriving condition.

* For complete list of old churches, see Chapter I.

The "Church of the Reformation" is the leading church of the county.*

ZION EVANGELICAL LUTHERAN CHURCH.

HEMPFIELD TOWNSHIP.

This congregation enjoys the distinction of being the oldest Evangelical Lutheran Church of western Pennsylvania. Of all the Protestant churches in this part of the state, the Moravian mission of Zeisberger and the Great Bethel Baptist Church of Uniontown alone have older records. It is said that there were a few Lutheran settlers in this vicinity as early as the year 1760, but they were soon driven back over the mountains by the fierce Red Men who regarded their settlement as a trespass, as indeed it was. In November of 1768, however, a treaty was made with the Indians at Fort Stanwix, N. Y., and all the land between the Laurel Hill and the Allegheny river was purchased by the State of Pennsylvania. A Mr. Long, of Berks county, was appointed as agent of the Proprietaries, and a large number of Germans took out warrants from him for lands in Westmoreland county and settled upon them in the spring of 1769. Within a few years, fully fifty German families, the majority of whom were Lutherans, settled in this community. Of their trials, their discouragements and their dangers we have already spoken; they bore them as heroically as their fathers, in the war-harrowed provinces of Southern Germany, had done, and, in less than a quarter of a century, made the wilderness of old Westmoreland to blossom as the rose. There were times, during the Indian Wars, when it seemed as if they would all be killed or driven from their homes. On several occasions, detachments of soldiers were sent out from Fort Pitt to guard them while they reaped their fields. Forts were built here and there on private lands for the protection of the settlement. After the close of the Revolution, the Indians were soon brought under subjection and General Wayne's victory in 1794 put an end to their depredations in western Pennsyl-

* For complete list of all the Lutheran Churches of the county, see Appendix A.

vania. As soon as these Lutheran settlers had built plain log cabins for their families and their stock (for be it remembered that the primitive Pennsylvania Dutchman took about as good care of his stock as he took of himself) they put up a small log public building that was made to serve the double purpose of church and school-house until better accommodations could be secured. This simple fact is a splendid answer to the charge, frequently made, that the Pennsylvania Dutch were opposed to education. The German pioneers of western Pennsylvania made better provisions for the education of their children than the Scotch-Irish. The first school-master of the Harolds settlement was Balthazer Myer, who settled in the community in 1769. He was a man of no ordinary acquirements for those days, and was greatly respected by the people. He not only taught the children how to read and write, but also gave them instruction in the catechism. In 1770, at the request of the people, he began to baptize their children. These baptisms were entered in a book that was afterwards used as a church record and preserved in the archives of the congregation until 1880, when, during the days of strife, it was destroyed or stolen. This was the style of the first entry :

PETER, BORN 11TH SEPT., 1771 ; BAPTIZED
AUGUST 2ND, 1772. PARENTS, ANTHONY WALTER
AND ELIZABETH. SPONSORS, FREDERIC REISS
AND SUSANNA ELIZABETH ALTMAN.

The last baptism performed by Mr. Myer was on June 4, 1782, showing that he exercised the office of elder in the community for at least ten years. The exact date of the organization of this church cannot be ascertained. It is not likely that it was ever organized, in pioneer days, as congregations are organized to-day. A "schatzmeister," appointed by the men of the community, took care of all church moneys and filled the office of a deacon. The "schulmeister" filled the office of elder and attended to the correspondence. Formal resolutions, creating these offices and filling them, were apparently considered un-

necessary. This was all the organization that the first Lutheran pastor found at Harolds when he first came upon the field, and, so far as we know, he never made any changes.

Such a "provisional organization," if we may so term it, existed as early as August 2, 1772, and perhaps even earlier. In 1781, the congregation joined with others in petitioning the Ministerium of Pennsylvania for a pastor "who was strong and could ride much" in order to minister to the scattered people, but the Ministerium had no one to send. In their official reply, they advised the congregation to elect a "reader," who would be "able to instruct the children, lead the singing, etc."* This, and even more, school-master Myer had been doing for more than nine years, and they felt that they were now able to support a regular pastor. Such a pastor came to them, in the summer of 1782, from Franklin county, Pa., in the person of Anton Ulrich Lütge. He was not an ordained minister; he did not even possess a catechist's license; but he had "the gift of utterance," and the church accepted him as pastor. Shortly after his arrival, he was publicly ordained as a Lutheran minister in the old log school-house, which was still used by the settlement as a church, and "the hands of the Presbytery," that were laid upon his head, were the hands of Balthazer Myer, the school-master. It was as true an ordination as any Lutheran pastor ever received, for it was done by the authority of the congregation and with the sanction of the Word of God. In 1785, Rev. Lütge recrossed the mountains on horse-back, appeared before the Ministerium of Pennsylvania in session at Philadelphia, Pa., and asked for recognition as an ordained minister, but that dignified body resolved to "have nothing to do with him."* Undaunted by this rebuff, he made the same long and dangerous journey over the mountains again in 1788, and renewed his petition. The Ministerium, pleased with the man's earnestness, consented to grant him a license to preach and baptize, on condition that he improve his knowledge of Greek, keep a diary of his official acts, and secure favorable testimonials from the elders and deacons of his several congregations.*

* See Documentary History of the Evangelical Lutheran Ministerium of Pennsylvania.

Rev. Lüetge began his ministry in this congregation sometime very soon after June 4, 1782, and removed to Grindstone Hill, Pa., in the summer of 1789. During his pastorate, "in the year 1785, a warrant was taken out by Michael Rugh and Anthony Altman for one hundred and fifty acres of land for church and school purposes. This was recorded in 1789, and the patent issued the same year." This patent was issued in favor of the Lutherans only, but with characteristic generosity, they saw to it that the interests of the Reformed were properly secured. On September 24, 1791, at the very beginning of the pastorate of Rev. John Michael Steck, a solemn compact was drawn up and signed by representatives of the Lutherans and the Reformed, specifying the rights and privileges of each congregation. This compact permitted each congregation to elect its own elders, to select and to dismiss its own pastors, prohibited the individual members of either congregation from introducing strange preachers without the consent of their elders, required the pastors of both congregations to baptize all such children as might be presented to them without distinction of religion except where objections were made by the elders, provided for the election of a school-master by the elders of the two congregations and requiring this school-master to instruct the children in the doctrines of either the Heidelberg or the Luther Catechism as their parents might elect. This written compact may be regarded in the light of a reorganization of the church, inasmuch as the number of the officers and their respective duties were herein for the first time clearly specified. And it is worthy of note, that the terms of this compact were kept inviolate by both congregations for more than a century.

The first public building erected on the church land was the log school-house, already mentioned, to which a dwelling-house was afterwards added, connected with the school-house by a covered passage-way.* "In this school-house the people would meet on Sundays and festival days for divine worship, and when there was no minister present the resident schoolmaster, as a sort of unordained evangelist, would teach a gospel school. Even

* History of Westmoreland Classis, pp. 42-43.

after the log church was built, owing to the want of stoves or heaters in it, the public divine services on Sundays during the cold winter weather would be held in the school-house. Here, too, the catechetical class met, whenever the young people were to be prepared by a course of Christian instruction from the pastor, for confirmation. No definite date can be given for the building of the first house of worship. Rather extensive repairs seem to have been made already in 1794, which implies an old house at that time * * * According to tradition, a log church was begun and raised to the height of the first story, but that owing to Indian troubles or possibly a neighborhood dispute it was left standing in that unfinished condition for years. Before anything was done again toward resuming the work upon it looking to its completion, the sprouts and underbrush had grown up inside the structure, so that the ground had to be cleared off a second time. Somehow it came to be thought that the people were then too poor to finish the edifice, and in order to secure the necessary funds it was resolved to sell one hundred and eight acres of the church land. This sale was effected accordingly in 1793 to Rev. Anton Ulrich Lütge,* and a deed was made to him for the farm. The church building erected was rather spacious, but it had only one door. The floor was made of puncheons. The seats were of hewn logs. There was a gallery, open in front, on the right-hand side. It had rough seats, to which a rude stairway led. At first there was only a plain table serving for an altar * * * The original pulpit, after the wine-glass pattern, * * * was a shaky affair that creaked and swayed a good deal as you mounted its lofty height. It was surmounted by a small sounding-board, painted in blue color, with a canopy showing the sun, moon and stars in white. The window-glasses of the church were often broken and the windows left unrepaired, so that squirrels and birds had free access to the inside of the house of worship, and they were frequently seen sporting about and diverting themselves as well as the younger part of the audience during the hours of

* This statement is only partly correct. A special Act of Legislature was passed in 1801 enabling the congregation to convey the farm to Rev. Lütge's heirs. The price paid for the land was sixty pounds sterling.

regular service." This old log church was always crowded with worshipers on fair Sundays, but the pulpit was high and the people could easily see the preacher. The millinery of the women was never an obstacle, for the most of them wore nothing more to church than a plain kerchief tied neatly about their heads. Rev. John Michael Steck held his first communion service for the church in the old log school-house in October, 1791, at which time eighty persons communed. In the following year he confirmed forty-three and administered the Holy Communion to one hundred and sixty-eight.

In 1796 the Ministerium of Pennsylvania reported the congregation as vacant, and gave to Rev. John M. Steck a candidate's license, with permission to preach "at Grünsburg, Herolds, Brosch Krik, Ridge, Jacobs Krik and at Allegheny in Westmoreland County." This is the first time that the name of John M. Steck appears on the Minutes of this Synod, which leads us to believe that he preached here for the first five years of his ministry without a regular license. He served the congregation from September, 1791, to the time of his death, July 14, 1830. He was a man of God. For a number of years he was the Lutheran Bishop of western Pennsylvania. He preached at times as far north as Venango, as far south as Brownsville, as far east as Indiana and as far west as Pittsburgh. He saved many congregations from disbandment by timely services and friendly counsel. His labors can never be forgotten. During the closing years of his life a new church was built by the Harold's congregation. The building committee were Bernard Thomas and Jacob Haines. The corner-stone was laid May 28th, 1829, and the church was dedicated in 1830. Rev. H. E. F. Voight preached the Reformed sermon, and Rev. J. G. C. Schweizerbarth the Lutheran sermon, on the day of dedication. It was a two-story stone building, substantially built and neatly furnished, with the usual wine-glass pulpit and roomy gallery. It cost about \$3,000. Before this church was dedicated, the health of Rev. John M. Steck began to fail; and, at the request of his congregations, his son Rev. Michael J. Steck was called as assistant pastor. Upon the death of the father, the son became the regular pastor, and the younger was soon as well beloved as the elder had been. For a

long time the services of succeeding pastors were measured by the older members of the church according to the Steck yardstick. He closed his pastorate in death, September 1, 1848. His successor was Rev. Jonas Mechling, of the Ohio Synod, who had preached in other sections of Westmoreland county as early as 1820. Rev. Mechling was never esteemed as an eloquent preacher, but he was faithful to all pastoral duties and a skilled catechist, so that his congregations were all prospered. He too, closed his pastorate in death in the spring of 1868. What faithful pastors these pioneers were ! Rev. John M. Steck served the church thirty-nine years and closed his pastorate in death. Rev. Michael J. Steck served the church nineteen years and closed his pastorate as his father had done. Rev. Jonas Mechling served the church nineteen years and closed his pastorate in the same way. They are splendid examples for the present itinerant generation. Rev. G. A. Bruegel served the church from 1868 to 1872. This pastor, in spite of the protest of 136 of his members, put out the Hymn Book of the General Synod, which had been in use for many years, and introduced the Hymn Book and Agenda of the newly-formed General Council.

Rev. Enoch Smith was pastor from 1872-1877. This pastor was not satisfied with the innovations of his predecessor, but urged others that were even more distasteful. In the spring of 1875 he urged the adoption of a new constitution, which, up to this time, had never been anything more than the Formula of Government contained in the General Synod Hymn Book. A committee of three inexperienced men was appointed, but these men, after wrestling with the problem for three months, turned the matter over to the pastor, who presented a constitution for adoption whose doctrinal basis was not at all satisfactory to the majority of the people. They believed, as they had reason to believe, that the adoption of this constitution was pledging the church to a type of Lutheranism to which they had never been accustomed, and they did not want it. Nevertheless, the pastor had the constitution read before the confused congregation and called for a *viva voce* vote ; and while very few of the people voted yes or no, he declared it formally adopted. The complaints of the people were heard on every side, and, on March 10,

1877, a special meeting was held, in order to decide by ballot whether the constitution should stand or fall. The result of this ballot was twenty-six votes for the constitution, and forty-six against it. Seven others were present who testified that they wished to vote against the constitution, but were ruled out by the pastor. Rev. Smith then ruled that inasmuch as two-thirds of the people had not voted against the constitution it remained in force. This ruling compelled his resignation April 23, 1877, although he continued to preach for a small minority in the school house for some time afterwards. Rev. W. F. Ulery, of Greensburg, Pa., supplied the church from 1877 to 1880, and endeavored to hush the storm, but the elements would not be still so long as the objectionable constitution remained. On April 30, 1888, nine days before Rev. Ulery's resignation took effect, the church council addressed a letter to the President of the Pittsburgh Synod of the General Synod, asking for a pastor. Rev. A. C. Ehrenfeld, a retired minister of the Alleghany Synod, was secured for them, who served them as a stated supply from July 11, 1880 to November 15, 1882. Rev. P. G. Bell also served them in the same capacity from 1882 to 1883. Three months after Rev. Ehrenfeld took charge, "at a regular meeting of the congregation, it was *unanimously* resolved to unite with the Pittsburgh Synod of the General Synod." This meeting was held October 2, 1880. It was the first time in the history of the old Harold's church that it had ever regularly united with any synodical body. They preferred to remain independent, fearing, as many of the older members said, "the tyranny of Synod." A few weeks after this action, on the 18th day of October, the party that favored the constitution of Rev. Smith, began legal proceedings to dispossess the General Synod party of the church property. The case was tried in the court of Westmoreland county before Judge Hunter, who decided in favor of the plaintiffs. An appeal was taken to the supreme court, and Justice Sharswood, before whom the case was heard, reversed the decision of the lower court and decided that the General Synod party constituted the original historic Harold's church. The congregation continued to worship in the old stone church with the Reformed until July 6, 1884, when a new and beautiful brick church was

dedicated, some distance west of the old location, on land donated by Daniel Altman. The cost of this church was about \$6,000, \$3,500 of which was paid in cash, and the remainder in labor and material. Dedicatory sermons were preached in German and English by Rev. A. C. Ehrenfeld and Rev. G. W. Leisher. This church was consecrated by Rev. Isaiah Irvine, who was the pastor from March, 1884 to October, 1887. It was also during his ministry that the parsonage of the church was built, at a cost of one thousand dollars. The parsonage lot was purchased from Daniel Altman for fifty dollars. Rev. Jacob H. Wright served the church from April 1, 1888, to April 1, 1897. The salary paid was \$500 a year and parsonage. During his term of office, July 30, 1888, the interest of the congregation in the old church property was sold to the Reformed for \$2,000, and the money invested for the use of the congregation. To the end that all financial transactions might be made in a strictly legal way, a charter was obtained for the church, January 19, 1884. Rev. Charles L. Streamer became pastor September 1, 1897, and served them until January 15, 1903, when a severe attack of typhoid fever constrained him to retire. Rev. J. E. F. Hassinger assumed charge June 16, 1903, and is still the pastor. This venerable church, though fully one hundred and thirty-one years of age, is constantly renewing her youth, has a strong, intelligent membership of 140, a property valued at \$10,000, and a future second to none of the rural churches of western Pennsylvania.

EVANGELICAL LUTHERAN CHURCH.

DENMARK MANOR.

This congregation is new to many of the members of the Pittsburgh Synod, but it is one of the oldest Lutheran churches in western Pennsylvania. "Denmark Manor, a fine tract of land lying from eight to twenty miles west of Greensburg, was so designated by the Penns.* This part of the country is at home simply

* For the greater part of this sketch we are indebted to the excellent article of Rev. G. B. Russell, D. D., in the History of the Westmoreland Classis of the Reformed Church, pp. 73-80.

called 'The Manor,' hence the name of this particular district. This settlement very early contained among its hardy pioneers a goodly number of Germans. Many of them came from Northampton, York, Adams and Franklin counties, and some from Maryland." It is not likely that any of them had lived long in these eastern counties before coming to their western homes. The first of these pioneers was Andrew Byerly, who built his log cabin on the Manor in 1759, but was compelled to leave it during the fierce Indian outbreaks of 1763. For a long time the Lutherans living in this district went to services in the Harold's and Brush Creek churches, the two oldest Lutheran churches in this part of the State. But after doing this for nearly forty years an effort was made to secure a church nearer home. "Nothing is on record of their action prior to December, 1809, when a building committee was appointed to erect a house of worship. Paul Neligh and Adam Kemerer, Reformed, and Christian Eberhard, Lutheran, constituted said committee. Bezahlmeisters, paymasters for the work, or treasurers, were Jacob Brinker, Reformed, and Michael Fink, Lutheran. Possibly the organization took place as early as 1808. At all events a beginning was made late in the fall of 1809 in preparing material for the new building." This kind of work was not done in a day. Our German fathers took their good time about doing things. The work of building the church was not rightly begun until May 15, 1811. The cornerstone was laid June 3d, 1811, both pastors, Rev. John M. Steck and Rev. John W. Weber, being present. Michael Fink's cash book shows that the free-will offering of the people on that occasion amounted to \$99.08. This was a very liberal offering for those early days, and reveals the deep interest of the people. For some reason the work on the church lagged, and it was not finished for three or four years. No record was ever made of any dedicatory service, although it is altogether probable that there was such a service. The church was always regarded as the House of God by these German fathers, and they would never have been satisfied to worship in it unless it had been dedicated as such. Rev. W. F. Ulery says that it was dedicated June 7, 1815. Lack of money was probably one of the greatest hindrances to the completion of the church, for we know that there was a considerable

debt resting upon the building as late as the fall of 1825. "Large churches in Germany afforded models for those far humbler structures of east Pennsylvania, and these in turn were patterns for the still ruder edifices erected here. All followed the idea of a churchly style, having an altar, a pulpit with sounding-board above, and galleries around three sides of the house. Other denominations, as Presbyterians and Methodists, then only had 'meeting houses,' without an altar or any distinctive church emblems, and using only a common stand or table. In our small churches, built in the early times, the architectural proportions of the grand old European models were not duly observed, and much of the effect was lost. Venerable fathers themselves, living in rude log cabins and rough houses, had but little aesthetic culture * * * But they did the best they could under the circumstances * * *

The church grounds were owned by Conrad Knappenberger and Jacob Brinker, from whom two acres were at first bought, and afterwards more was added by purchases from Paul Brinker and Jacob Lauffer * * *

Introducing stoves into the old churches caused in some places quite a commotion and no small degree of trouble. This was one of the vexed questions in the early part of the present century. We have heard of one instance where two nicely-polished stoves were, after long discussion, placed in the church, and although no fires were kindled the first Sunday, yet the people were uncomfortable, and before the services were ended several persons fainted and were carried out for recovery from the stifling air caused by the 'stove nuisance' * * *

In the severest winter cold, the public services were held in the old log school-house, which, when no school was kept, was a convenient and common retreat for the neighbors' sheep, which sought shelter there. The windows furnished insufficient light; and the old log benches, splitting at the augur holes or losing a leg, would sometimes, when heavily crowded, break down in the midst of the solemn services, causing some most ludicrous interruptions. * * *

Though ministers were then few, and the means of grace in the Church not so much within reach as now; yet the people made diligent use of their scanty opportunities. Distance was then not so great an impediment to the attendance at Divine services. Many of the people then walked these long miles to

the house of God on the Lord's day. Indeed it was a pleasant sight to see them coming through the woods, meeting each other in the interchange of friendly greetings as among Christian brethren. Then they would enter the house of worship in a reverential manner. There they devoutly prayed, and joined heartily in the singing by the whole congregation. They listened with full attention to the preached word. And after service they returned to their homes with Christian thanksgiving for the grace of the gospel and the Divine mercies bestowed. Great was their love for the Church, and their attachment to the minister was strong and sacred; and that love was in turn reciprocated by him. When the minister took charge once it was meant that he should stay. * * * Neither he nor they thought of soon making a change." For the first sixty years of its existence, the Denmark Manor Lutheran Church had but three pastors—Rev. John M. Steck, Rev. Michael J. Steck and Rev. Jonas Mechling—and the pastorate of each of these men of God was closed only by death. Rev. John M. Steck died in 1830, Rev. Michael J. Steck in 1848, and Rev. Jonas Mechling in 1868.

After the death of the last-named pastor a new order of things was introduced, and long pastorates ceased to be the rule. The charge was now divided so that Denmark Manor and Brush Creek constituted a pastorate. After this time the following pastors served them: "Rev. J. S. Fink, 1868-1874; Rev. J. A. Scheffer, 1875-1876; Rev. Enoch Smith, 1876-1877; Rev. W. F. Ulery, 1877-1878; Rev. V. B. Christy, 1879-1880; Rev. J. D. Roth, 1880-1882; Rev. J. W. Myers, 1882-1886; Rev. C. L. Holloway, 1886-1888. When Rev. C. L. Holloway became pastor, in 1886, he found the Lutherans and Reformed still worshipping together in the old church built in 1815. The people, however, were ready for a friendly separation; and the Reformed bought out the Lutheran interest in the property, agreeing to pay them one thousand dollars for the same. The original grant of the land, however, forbids such a dissolution and the Lutherans still have a legal right to a half interest in the property. It is not likely, however, that their moral sense will ever become so weak as to lead them to make such a claim.

The congregation now divided on the question of where the

new church should be built.* One party, with whom the pastor sided, wanted to build in the town of Boquet, about one and a half miles distant from the old church. Another party, led by two elders, two deacons, the trustees and the treasurer of the church, favored a location near the old site. A vote was taken which resulted in a victory for the latter party but the pastor would not accept this vote as final. The matter was appealed to a special conference meeting, which decided in favor of the minority party adhering to the pastor. A lot was then procured from John Kepple in the town of Boquet and a church built thereon. This action grieved the party whose hearts clung to the old site, and they addressed a letter to Rev. Isaiah Irvine, Missionary President of the Pittsburgh Synod, asking him to hold services for them. He was not able to do this, but wrote to Rev. Jacob H. Wright, pastor of the Harold's church, asking him to respond to their call. Rev. Wright obeyed the request and preached for the people, in a school-house, May 20, 1888. He was entertained at the home of Gottlieb Wagoner, who assured him that the majority of the congregation had voted not to remove the church to Boquet, and wanted the organization maintained in the old neighborhood.† Rev. Wright saw very clearly that nearly all of these people would be lost to the Lutheran Church, if they were not cared for; and, accordingly, organized them into a congregation of ninety members, which was granted a charter, soon thereafter, by the court of Westmoreland county, under the name of "The Evangelical Lutheran Church of Denmark Manor." A lot containing one acre, adjoining the site of the old church, was purchased from George Plank for \$200.00, and one acre additional was purchased for a cemetery at the same price. A church was built on this lot at a cost of \$3,000.00 and dedicated June 26, 1889. Then came the legal troubles. The trustees of the old undivided church, who had received the one

* For a full statement of the facts connected with the division of this congregation see Rev. J. H. Wright's MSS. on "Personal Recollections of Fifty Years Ministry in the Pittsburgh Synod."

† For the General Council's side of this controversy see Ulery's "History of the Southern Conference," page 113.

thousand dollars purchase money from the Reformed congregation, not knowing whether to pay this money to the new St. John's Lutheran Church of Boquet or to the Evangelical Lutheran Church of Denmark Manor, served by Rev. Wright, now applied to the court of Westmoreland county asking for a friendly suit between the two congregations, in order to determine which one was legally entitled to receive this money; and the judge, after hearing the case, instructed them to pay the money to the "Evangelical Lutheran Church of Denmark Manor." A few years later, an attempt was made to reverse this decision, but it failed. Rev. J. H. Wright served them as an independent church from 1889 to 1899. From December, 1899, to May, 1900, they were supplied by Rev. C. B. King. In May, 1900, the congregation voted unanimously to unite with the Pittsburgh Synod, and, in October, were made a part of the Wilmerding charge. In this relationship, they were served by Rev. H. C. Michael until January 10, 1904, when Rev. W. L. Heuser took charge of them in connection with East McKeesport. The congregation has a membership of fifty-three and property valued at three thousand dollars.

CHRIST'S EVANGELICAL LUTHERAN CHURCH.

SARDIS, PA.

The "Hankey settlement," as this neighborhood was frequently called in the early days, was one of the oldest German settlements in Westmoreland county. As early as the year 1784, a number of German families had located here, some of whom were Reformed and others Lutheran. In those early days, the country was one vast, unbroken wilderness, dotted only here and there, especially in the valleys, with little clearings, in the midst of which was the log-cabin of a settler. God-fearing men were these settlers, almost without exception, but their church privileges were very few. Rev. John Michael Steck, of Greensburg, Pa., preached for them, in private homes, about once a year, from 1796 to 1820; and the people were glad enough to hear the gospel preached in their community even at such long intervals. They usually attended communion services at the old Brush Creek Lutheran Church, about twenty miles distant. Here, too,

they would also send their children for instruction in the catechism, preparatory to their confirmation. No matter how many or how great the obstacles might be, every Lutheran boy and girl had to be thoroughly instructed in the doctrines of the church before being admitted to the confirmation class. And it was this rigid adherence to catechetics that saved the Lutheran church of Sardis from extinction in her very infancy. Those who were thus grounded in the faith of their Church in their youth never deserted her. It was the custom of the Lutherans of this neighborhood to allow their children to stay with friends in the Brush Creek settlement over winter while they were attending "Kinderlehre," and then come back home in the spring after their confirmation.

In the year 1815, the number of confirmed Lutherans living in the "Hankey settlement" had grown to such an extent that Rev. Steck found it expedient to give them more frequent services. The largest houses could scarcely accommodate the people who attended these services, and the question soon arose as to whether it would not be best to put up a log church. "Two locations were presented, about two miles apart; one with three acres of ground offered by Mr. Daniel Hankey, for a Lutheran and Reformed church; the other, an acre and three-fourths, offered by Mr. Beemer, for a Reformed and Lutheran church, and also a school house. Neither of these points could be unanimously settled upon, a part of both Lutherans and Reformed holding to the one location, and a part of both adhering to the other. The consequence was that two union church buildings, both of hewed logs, were erected on these locations at the same time, perhaps about the year 1817." *

The date of the dedication of this first church is unknown. One fact, however, has been established, and that is that Rev. John M. Steck conducted the first communion service in this church June 11, 1820, which seems to indicate that the dedication took place about that time. An organization was also effected about the same time, but the records of it have long since been lost. This church was built and dedicated before Mr. Hankey regularly conveyed the land to the congregation. The deed

* History of Westmoreland Classis, page 139.

bears the date of March 6, 1822, and the land was conveyed to the "Trustees of the German Lutheran and German Presbyterian Churches." The latter title was frequently applied to the Reformed. In the fall of 1820, Rev. Jonas Mechling, a young licensed pastor of the Ohio Synod, took charge of this church, as a part of his first pastorate. He held his first communion service in November of that year, at which time twenty persons partook of the sacrament. The Reformed part of this congregation at that time outnumbered the Lutherans more than two to one. Rev. Mechling continued to serve these people until 1839, but his pastorate was so large that he could not possibly give them that pastoral care which was really needed. From 1839 to 1842, Rev. Jacob Höelsche, a Butler county pastor, supplied them with occasional services. From 1843 to 1849, Rev. Jacob Zimmerman, of Barnhart's Mills, preached for them every four weeks in the German language, baptizing twenty-five children and confirming eleven young persons during this time. From 1849 to 1855, he preached for them only as an occasional supply. At a communion service held by him December 4, 1853, there were only thirteen communicants present. During the years 1855 and 1856, Rev. C. H. Hersh, pastor of the St. James church in Bell township, preached for them and conducted communion services, but found the church very weak. In the spring of 1856, Rev. L. M. Kuhns became pastor of the Leechburg charge, consisting of the Leechburg and Bethesda churches, at a salary of \$500.00 a year. Each church was to raise one-half of this amount, and the Bethesda congregation, finding that they could not raise more than \$200.00 of their share, agreed to allow Rev. Kuhns to preach every four weeks on Sunday afternoons in the Hankey church, provided he would run the risk of collecting the remaining \$50.00 of his salary at that point. Rev. Kuhns accepted the proposition. He found everything about the old church in a dilapidated condition, but the services were well attended, and, on April 24, 1857, he was enabled to effect a complete reorganization of the congregation. The first church council, under the new order of things, was composed of Michael Hankey, Daniel Long, Michael Best and John L. Remaley. The congregation manifested a wonderful recuperative power during

the ministry of Rev. Kuhns. Out of the very ashes of failure a new church arose that is to-day one of the best rural congregations in the Pittsburgh Synod. At a communion service held October 26, 1857, the following persons participated :

John Remaley,	Michael Best,
John Ridenour,	John Hankey,
Michael Hankey,	George Ludwick,
Moses Stametz,	Philip Long,
Jonathan Remaley,	Daniel Long,
Samuel Bolinger,	Catharine Hankey,
Lydia McCully,	Jacob Ludwick,
John McCully,	Susanna Briney,
Andrew Walp,	Lavinia Ludwick,
Enoch Dice,	Susanna Smith,
Joseph Remaley,	Anna M. Hankey,
Jonas Hankey,	Caroline Remaley,
Martha Best,	George Smith,
Mary Bolinger,	Susanna Remaley,
Hannah Davidson,	Christina Dice,
Catharine Means,	Susanna Beacom,
Elizabeth Ludwick,	Elizabeth Long,
Sarah Stametz,	Catharine Best,
Catharine Smith,	Elizabeth Remaley,
G. W. Hankey,	Simon J. Smith,
Michael Hankey, Jr.,	Catharine Bolinger,
Elias Smith,	Sarah Bolinger,
Sarah Ridenour,	Hannah Peterson,
Leah Ridenour,	Martha Smith,
Evaline Ridenour,	Anna D. Long,
Elizabeth Long,	Daniel Eyler.

Fourteen of these fifty-two communicants were confirmed on the same day. Rev. Kuhns was a hard-working pastor, and well deserved the success that he achieved in this church. We give something of his experience in this field in his own words : *

“The services were well attended, and the people soon became

* See Reminiscences of Rev. L. M. Kuhns, D. D., in the “Historical Collections of the Pittsburgh Synod.”

quite interested. During the first year I catechised and confirmed a class of fourteen young people and baptized a large number of children. A reorganization was effected and the church took on new life. The roads were so bad, especially between Bethesda and Hankeys, that I could only make the distance in time on horse-back, but I never missed an appointment on account of the weather either in the summer or winter. On the coldest and worst days of winter I would get up early in the morning, feed my horse and get him ready for the trip. Then I would eat my breakfast, and about eight o'clock start for Bethesda, eight miles distant, preach there at 10:30, and then start for the Hankey church, another ride of nine miles, stop somewhere along the way, have my horse fed and hurriedly eat some dinner, then on to my appointment at 2:30, preach and spend about one hour in catechising, have my horse fed again, get some supper, and then generally mount my horse and ride twelve miles home. I recall one Sunday especially; I left home in a cold rain and sleet, which continued all the way to Bethesda. While in church there it turned to a heavy, wet snow, which continued to fall all the way to Hankeys and until after I started home from there, when the weather became very cold, the thermometer registering below zero before I got home. My clothing was so frozen on me that I had to have them thawed out before I could have them removed in exchange for dry ones."

April 1, 1859, Rev. L. M. Kuhns resigned his pastorate and a new charge was formed, consisting of Bethesda and Hankey churches, with Tarentum as a mission point. Rev. Augustus Clemens Ehrenfeld was the first pastor of this new charge, and served them from 1859 to 1861. During the first year of his pastorate a new church was erected, but it was not dedicated until October 16, 1866. This church was built by the Lutherans and Reformed. The building committee were Michael Hankey and Jacob Ludwick, of the Lutherans, and Geo. Smith, of the Reformed. The latter body retained their interest in the church until March 24, 1873, when the Lutherans paid them \$300 to relinquish all claim to the property. In 1891, by the help of the Bethesda church, an excellent parsonage, with a good stable, was erected at an estimated cost of \$2,700. During the summer of

1901 the church was thoroughly renovated at an expense of \$1,250, making it practically a new church. It was rededicated December 22, 1901, Rev. Samuel J. McDowell preaching the dedicatory sermon, and the pastor, Rev. J. E. Lerch, leading the services of reconsecration. The following pastors have served the church since the resignation of Rev. A. C. Ehrenfeld: Rev. Peter G. Bell, 1862-1864; Rev. Samuel F. Breckenridge, D. D., 1865-1869; Rev. Michael Colver, 1869-1876; Rev. Ozias F. Harshman, 1876-1879; Rev. D. R. P. Barry, 1880-1881; Rev. M. G. Earhart, 1881-1886; Rev. J. K. Hilty, 1886-1890; Rev. Carl Zinssmeister, 1890-1892; Rev. Alexander MacLaughlin, 1892-1897; Rev. C. E. Smith, 1897-1899; Rev. J. E. Lerch, 1899-1903, and Rev. Jacob M. Stover, the present pastor, who assumed charge March 15, 1904. The present membership of this church is 110. It has an excellent record as a generous contributor to all the benevolent operations of the Pittsburgh Synod.

BETHESDA EVANGELICAL LUTHERAN CHURCH.

BURRELL TOWNSHIP.

On April 1st, 1850, the St. James' Evangelical Lutheran Church came under the pastoral care of Rev. David Earhart of Leechburg, Pa., by whom it was gathered and organized. The officers of this church were Isaac Huff and Francis Johnson, elders; and John Beninger and Henry Ashbaugh, deacons. On March 22, 1851, this congregation, then composed of nineteen members, met in the Bethel M. E. church to consider the propriety of building a house of worship. After the appointment of various committees, it was decided to build a frame church in that vicinity. A suitable lot having been procured from Samuel Ross, the work of building was begun. The corner-stone was laid in 1851, by Rev. David Earhart and Rev. Jacob Zimmerman. This church was dedicated November 1, 1852, under the name of Bethesda Evangelical Lutheran Church. Rev. Earhart was assisted in the services by Rev. Burnett. On November 2, 1852, the congregation being desirous of a better organization, adopted articles of incorporation and applied for a charter. The petition for a charter was signed by Rev. David Earhart, Adam Williams,

John Beninger, Conrad Hawk and William Harris. After a long period of spiritual drouth, which followed the resignation of Rev. David Earhart, May 1, 1853, the congregation in the spring of 1856 secured a pastor in the person of Rev. L. M. Kuhns. Rev. John W. Cregelo had been elected pastor in August, 1854, but died a few weeks after he began his work. Under the pastorate of Rev. Kuhns the congregation was greatly improved. He preached every two weeks, and was paid \$200 a year for his services. From 1859 to 1861 they were served by Rev. A. C. Ehrenfeld in connection with Hankey's Church and the Tarentum Mission. Rev. Peter G. Bell gave them similar services from 1862 to 1864. When Rev. Beil assumed charge, it was seen that the first house of worship had been very inconveniently located, and services were held in Yetter's school-house about three miles distant from the church. Soon after, the congregation bought a lot of ground from William Ashbaugh, in the neighborhood of this school-house, and built a church thereon at a cost of \$800. This church was dedicated to God, June 25, 1864, the dedicatory sermon being preached by Rev. L. M. Kuhns, D. D., of Leechburg, Pa. In 1862 the congregation obtained a new charter. On August 1, 1865, Rev. Samuel F. Breckenridge, a licensed pastor of the Synod of Northern Illinois, took charge and served them very acceptably until August 22, 1869. This was the storm period of the Lutheran Church in western Pennsylvania, in which the Leechburg church (Bethesda's nearest neighbor) was almost torn to pieces, but the young pastor of Bethesda carried her safely through it all. From November 1, 1869 to August 19, 1871, the congregation was supplied by Rev. Michael Colver of the Apollo charge. From August 19, 1871 to September 1, 1877, the church was a part of the Leechburg charge, and under the pastoral care of Rev. Francis T. Hoover. In 1877 Rev. D. R. P. Barry was elected pastor of the church, and received it into the Freeport charge. He resigned January 1, 1881. The Westmoreland charge, consisting of Christ's and Bethesda churches, was then formed, and has been successively served by the following pastors: Rev. M. G. Earhart, 1881-1886; Rev. J. K. Hilty, 1886-1890; Rev. Carl Zinssmeister, 1890-92; Rev. Alexander MacLaughlin, 1892-1897; Rev. C. E. Smith, 1897-1899; Rev.

J. E. Lerch, 1899-1903, and Rev. Jacob M. Stover, who took charge March 15, 1904. The present membership of this congregation is about ninety.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH.

NEW FLORENCE, PA.

A number of Lutheran families lived in the vicinity of New Florence as early as the year 1830. Rev. Nicholas G. Scharretts, of Indiana, Pa., visited them occasionally and preached for them in German and English in the old Presbyterian church of Centerville, on the north bank of the Conemaugh, opposite the present town of New Florence. After the death of Rev. Scharretts in 1836, Lutheran pastors from Blairsville, Brush Valley and Johnstown supplied them with an occasional sermon. Among those who preached for them were Rev. John J. Suman, Rev. Peter Sahm, D. D., Rev. Augustus Babb, D. D., Rev. A. B. Bosserman and Rev. Simon P. Snyder. For some reason, the doors of the Presbyterian church were closed against Rev. Sahm, and services were held by him in the Culbert school-house, about two miles east of Centerville. When Rev. Simon P. Snyder, pastor of the Brush Valley charge, visited them, he held his services in an old log church belonging to the United Brethren. Among those who were interested in these services at Centerville, the following may be mentioned :

Samuel Butler,	Sidney Passavant,
Elizabeth Butler,	George W. Mangus,
John Robb,	Susan Mangus,
Sallie Robb,	George Schrum,
Joseph Kissinger,	John Junkinson,
	Elizabeth Kissinger.

After preaching here, more or less regularly, for two or three years, Rev. Snyder effected the organization of St. John's Lutheran Church, September 9, 1873, with thirty members. It is not possible to give an accurate list of these members, inasmuch as the church has no records older than the year 1876. It is known that the first church council consisted of Joseph Kissinger, George Schrum, John Junkinson, John Robb, J. H. Kissinger and Alex.

Butler. On the 19th day of July, 1873, Samuel Pershing and wife deeded to John Robb, Samuel Butler and William Carnahan, acting trustees for the Evangelical Lutherans, three lots of ground, in the town of New Florence, for the sum of \$350.00. Mr. Pershing made a donation of \$100.00. The deed for this property antedates the organization of the congregation. The work of building a church was begun at once, but it seems to have been very badly managed by the committee who had the matter in charge. No full financial statement was ever rendered, and the people never knew exactly how much this church cost. Its estimated cost was \$3300.00. The building was never finished according to contract. It was dedicated to God December 1, 1873, while yet unfinished. It was a neat brick church, 35 x 45 feet in size, and very pleasing in its general appearance. In 1885, this church was badly damaged by a storm, but was promptly repaired and rededicated January 24, 1886, by Rev. A. C. Ehrenfeld and Rev. Jacob A. Clutz, D. D. Rev. A. C. Ehrenfeld deserves special credit for his work in behalf of this congregation in the days of its hardest struggles. The money that was raised by the Alleghany Synod for them was largely due to his earnest efforts. August 9, 1898, a lot was purchased near the church for the sum of \$225.00 and a beautiful parsonage erected thereon at a cost of \$1800.00, all of which has been paid. St. John's Church has passed through some very trying scenes. There have been times when even her most zealous friends have been almost ready to give up the struggle, but the Lord has brought her safely through them all; and who will say that it has not been for a great and gracious purpose? With a membership of seventy earnest people, and a consecrated pastor, she faces the future with hope and courage. May the Lord reward their faith! The following pastors have served the congregation from the day of organization: Rev. Simon P. Snyder, 1873-1874; Rev. Isaiah B. Crist, 1874-1875; Rev. Benjamin W. Tomlinson, 1876-1879; Rev. A. C. Ehrenfeld, 1881-1882; Rev. Solomon McHenry, 1882-1884; Rev. F. H. Crissman, 1886-1889; Rev. J. K. Hilty, 1890-1891; Rev. Franz S. Shultz, 1893-1897; Rev. Peter G. Bell (supply); Rev. Samuel A. Shaulis, 1898-.

HEBRON LUTHERAN CHURCH.

AVONMORE, PA.

Within the corporate limits of the Borough of Avonmore, upon the brow of a great hill overlooking the beautiful Kiskiminetas river, is an old, neglected grave yard, wherein perhaps a hundred human bodies have been laid to rest.* "This land, together with some more remaining uninclosed, was donated by Simon Hine for the purpose of a Lutheran and German Reformed church and burial ground. Here, to the south, and outside of the enclosure, was begun the building of a church. The timbers had been dressed and drawn to the place; the day appointed for the raising of the log house; the members were on the ground, from far and near; one or two courses of logs put on their foundation—just ready to put in place the joists for the floor; when came the question: To whom shall the house and ground be deeded? and until that was decided not another hand to build was lifted, and when decided, the issue remained the same. There the few logs placed upon pillars of stone remained untouched, as well as the large heaps lying all around; and there they are to-day, a decayed and decaying monument of human infirmity and folly. The precise date cannot now be ascertained. It was not earlier than 1797, nor later than 1805." Such was the first effort to plant the Evangelical Lutheran Church in Avonmore. Its failure led to the building of the old St. James Church near Perrysville, about three miles out in the country.

The second effort to establish the church in Avonmore was not made until after the lapse of nearly one hundred years. In 1890 the "Avonmore Land and Improvement Company" bought up all the Lutheran farms lying in the bend of the river, secured the establishment of the manufacturing plants of the "Getman Glass Company" and the "Avonmore Foundry and Machine Company," and laid out the adjoining lands in building lots. When the first public sale of these lots was made, in October of the same year, a number of Leechburg Lutherans, among whom were

* See article of Rev. John McConnell in "History of Westmoreland Classis," p. 149.

Charles A. Hill, Daniel W. Sober, Isaac T. Klingensmith and John A. Wagle invested in them. The coming of these men to Avonmore insured the establishment of a General Synod Lutheran church in the town. They would not have it otherwise. The attention of the Conemaugh Conference was directed to this new town, in May, 1891, and Rev. J. W. Poffinberger, who proposed the matter, assumed the responsibility of securing a lot without any cost to the Conference or the Church Boards. The proposition was unanimously approved by the Conference, and Rev. J. W. Poffinberger, Rev. M. L. Culler and Rev. Lewis Hay were appointed a committee to secure the erection of a chapel. A commanding lot was secured on the corner of Cambria and Sixth streets,* on which a neat frame church was built, at a cost of about \$900. The pastors of the Conference and their congregations, especially the Leechburg congregation, contributed liberally to the erection of a church. The same generous co-operation and liberality were manifested by all the people of Avonmore. This church was dedicated December 6, 1891, Rev. M. L. Culler preaching the dedicatory sermon and Rev. J. W. Poffinberger conducting the service. On the following Sunday the congregation was organized with ten members as follows:

Daniel W. Sober.	Isaac T. Klingensmith.
Mrs. Mary Sober.	Mrs. Annie Klingensmith.
John E. Anderson.	Thomas M. Morrow.
Mrs. Amanda Anderson.	Miss Nevada Morrow.
Henry S. Anderson.	David E. Faulk.

These ten members, however, did not represent the full strength of General Synod Lutheranism in the town. There were, at least, a score of others, who gave the young church as hearty support, both morally and financially, as those who composed the original organization. The first church council was composed of Henry S. Anderson, D. W. Sober and Isaac T. Klingensmith.

* This site is located only a few yards distant from the primitive cabin of Simon Hine Senior, the Lutheran pioneer whose heart was set on the establishment of an Evangelical Lutheran church in the river bend and who donated the old burial ground on the hill. His dream of a Lutheran Church upon his own farm land, that should be a blessing to his children, has been blessedly realized.

The first superintendent of the Sunday-school was Isaac T. Klingensmith. Ellis B. Burgess, a theological student, spent the summer of 1892 with them, and, in September of that year, with the help of Rev. A. C. Ehrenfeld, held a communion service, at which twenty-three persons were received into the fellowship of the church. By this time the entire community was interested in the success of "the little church on the hill." The working men of the town, independent of the church, agreed to raise three hundred dollars for one year for the support of a pastor. This enabled the congregation to extend a call to Rev. Burgess to become their first pastor, who served them from June 15, 1893, to June 1, 1895. During the second year of his pastorate, the Board of Home Missions made an appropriation of \$160.00 toward his support. In May, 1895, the Maysville church resolved to unite with the Avonmore church, and a strong, self-sustaining charge was thus formed. The first pastor of this new charge was Rev. Charles F. Sanders, who served them from June 15, 1895, to April 1, 1898. His successors in the charge were: Rev. Wilmer A. Hartman, 1898-1899; Rev. J. C. Nicholas, 1900-1901, and Rev. Matthew Stanley Kemp, the present pastor, who assumed the pastorate January 15, 1902. During the summer of 1903, the little chapel was removed to one side, and the foundations laid for a fine, new, brick church. The corner-stone was laid September 27, 1903. The addresses for the occasion were delivered by Rev. Holmes Dysinger, D. D., and Rev. Milton E. McLinn. The winter was very severe, and the work of building moved slowly, so that the church was not dedicated until July 24, 1904. Rev. Ellis B. Burgess, the first pastor of the congregation, was invited to preach the dedicatory sermon. Hebron is generally acknowledged to be the leading church of this busy little town and has a splendid future before her.

ST. MARK'S EVANGELICAL LUTHERAN CHURCH.

ARONA, PA.

The busy little mining town of Arona is located almost in the very heart of the two oldest German settlements of western Pennsylvania. A few years ago, the people of this community were

devoted almost exclusively to agricultural pursuits ; but the building of the Hempfield Railroad opened up extensive coal lands, brought the people into close touch with the busy commerce of western Pennsylvania, and added greatly to the population. For several years before a Lutheran church was built here, services were conducted in the school-house by the Lutheran pastors of Harolds, Seanors and Brush Creek churches. The first meeting called for the purpose of considering the advisability of building a church was held in the latter part of May, 1900. At this meeting it was resolved to go ahead and build a church at once, and the following persons were named as a building committee : Thomas B. Jealison, John M. Miller, Michael Earhart, J. B. Miller, Adam Walthour, Amos Long, James E. Henry, and O. P. Siegfried. The first six named were Lutherans, and the last two were members of the Reformed Church. Into the hands of this committee was submitted the entire management of the work of building. The sentiment publicly expressed by one of the promoters of this church : "We will build the church first, and then we will see about getting a preacher," may be regarded as the sentiment of the entire community. It was the most thoroughly independent movement for the establishment of a church on the records of the Pittsburgh Synod. The people took the management of the church into their own hands from the beginning and kept it there. The corner-stone of the new church was laid July 8, 1900, and the building was dedicated February 15, 1901. Rev. J. C. Kunzman, D. D., Rev. A. L. Yount, D. D., Rev. S. K. Herbster, Rev. Frank S. Beistel, Rev. Jonathan Sarver, D. D., and Rev. Philip Doerr, were present at the services of dedication. The church cost about three thousand dollars, and was dedicated free of debt. Mr. Andrew Carnegie, at the solicitation of Miss Alice Miller, presented the church with a beautiful pipe organ. On March 8, 1901, about three weeks after the dedication of the church, the first meeting was held to organize the congregation. Forty-nine persons handed in their names, and were enrolled as charter members :

John M. Miller,
Mrs. Emma Miller,
Martha Miller,

Benjamin, Long,
Mrs. Mary Long,
Amos Long,

John A. Miller,	Mrs. Alice Long,
Mrs. Sara Miller,	Arthur Siegfried,
Mrs. Lydia Shull,	Mrs. Grace Siegfried,
W. H. Miller,	O. P. Siegfried,
Mrs. Mary Miller,	Mrs. Almira Siegfried,
Nettie Miller,	Daniel Nash,
J. B. Miller,	Mrs. Elmira Nash,
Mrs. Sara Miller,	L. L. Garlow,
Myers Miller,	Mrs. Mary Garlow,
Clara Miller,	Mrs. Florinda Baughman,
Lizzie Miller,	Benjamin Baughman,
Mrs. Ellen Shannon,	J. B. Baughman,
William Anthony,	Mrs. Lovina Baughman,
Harry Anthony,	Ottis Baughman,
Thomas B. Jealison,	Michael Earhart,
Mrs. T. B. Jealison,	Mrs. Mary Earhart,
Mrs. Catharine Bussard,	John Earhart,
Mrs. Eliza Bussard,	Ezra Earhart,
Adam Walthour,	Frank Earhart,
Mrs. Adam Walthour,	G. W. Errett,
Alvina Walthour,	Derwin Bussard.
Annie Walthour,	

The larger number of these charter members were Lutherans, who had formerly belonged to the Harolds, Seanors and Brush Creek churches. There were also a number of Reformed among them, as well as some who had never been members of any church. A full church council was elected at this meeting. Then came the question of the adoption of a constitution. Rev. Jonathan Sarver, who was present, read a constitution, but not one man would offer a motion for its adoption. Finally, some one in the congregation said: "I don't think we need that kind of a constitution here." Rev. Philip Doerr, who was present, then assumed the responsibility of appointing a committee to prepare a constitution, with Rev. Sarver for the chairman. This committee met and prepared a constitution. The congregation held a special meeting and did the same thing. The congregation met May 28, 1901, and adopted the constitution prepared by itself without even considering the constitution prepared by

the committee. The motion to adopt was carried by a practically unanimous vote, only two persons dissenting. Rev. Sarver and Rev. Doerr left the church, declaring that they would never enter it again.* When the congregation was thus abandoned by the General Council pastors, they appealed to Rev. Charles L. Streamer, of the old Harolds church, who served them as a supply for six months; and then, on January 1, 1902, became the regular pastor. On March 9, 1902, the congregation *unanimously* adopted a constitution in harmony with the General Synod, and resolved to apply for admission to the Pittsburgh Synod. In October, 1902, they were regularly admitted, and recognized as a part of the Harolds charge. Rev. C. L. Streamer continued to serve the congregation until failing health compelled him to resign. His resignation was reluctantly accepted by the people March 8, 1903. Rev. J. E. F. Hassinger took charge of the work June 16, 1903, and is still the pastor. The congregation is harmonious, and has an intelligent, devoted membership of about one hundred. The Lord has done great things for them.

FIRST EVANGELICAL LUTHERAN CHURCH.

NEW KENSINGTON, PA.

New Kensington is one of the new towns of Westmoreland county that have been created by the development of the manufacturing interests of western Pennsylvania. Among the first people who built homes in the town were Lutherans from Armstrong and Westmoreland counties. Services were held for them, October 18, 1891, in the Reformed Presbyterian church of the adjacent town of Parnassus by Rev. Carl Zinssmeister, of Sardis, Pa. The services were held in both German and English, and were well attended. An organization was effected by Rev. Zinssmeister, December 6, 1891, with forty-two members, Rev. J. S. Lawson assisting in the services. Rev. Zinssmeister continued to supply the mission with preaching until March 1st, 1892, when he was commissioned by the Board of Home Missions as its first regular pastor.

* For a full description of the personal controversies that entered into the refusal of this church to unite with the General Council, see article by O. P. Siegfried, Esq., in the "Historical Collections of the Pittsburgh Synod."

Three fine lots were donated by the "Burrell Improvement Company," and on May 5th the work of building a new church was begun. The corner-stone was laid August 7, 1892, Rev. Alexander MacLaughlin preaching the sermon. Owing to a change of plans the corner-stone was relaid November 20, 1892. The church was dedicated to God on Sunday, October 1, 1893. The pastor was assisted in the services by Rev. Ezra Keller Bell, D. D., and Rev. H. H. Weber, General Secretary of the Board of Church Extension. A memorial bell was presented by the "Burrell Improvement Company," and was dedicated June 10, 1893, by Rev. S. D. Daugherty and Rev. J. E. Maurer. The building committee were Rev. Carl Zinssmeister, H. L. Goerman, John Beamer, Samuel Schlegel and Edwin Kunkle.

About six months before the day of dedication, the German Lutherans were organized into a separate congregation by Rev. J. D. Severinghaus, D. D. The first pastor of this German church was Rev. William Harder, a member of the Pittsburgh Synod (General Synod), who served them from 1893 to 1894. When he resigned, the church united with the Missouri Synod. The English church was served by Rev. Zinssmeister until January 1, 1894.

The pioneer work in this town was exceedingly difficult. With a new town, a heterogeneous population, a gain-seeking people, progress was slow. Trade was the chief thing. The church was a secondary consideration. During the long vacancy of nearly one year which followed Rev. Zinssmeister's resignation, the church almost went to pieces. The Missionary President of the Pittsburgh Synod and Rev. D. R. P. Barry gave the mission helpful service during this trying period of its history. Rev. E. F. Dickey became pastor, December 1, 1894, under very embarrassing conditions. He found but twenty-four members left in the mission, and a debt that was more than they were able to carry. During the panic of 1894, nearly all the original members moved away from the town; but manufacturing interests now began to brighten again, a number of new people made New Kensington their home, and the membership of the church was rapidly increased to 175. Rev. Dickey resigned August 11, 1901, and another long and disheartening vacancy followed. Vacancies are

about the worst enemies with which the average mission church has to deal. They almost throttled the life of our church in New Kensington.

During this second vacancy, a number of the members united with other churches; and the General Council pastor of Verona organized a rival mission, which took away a number of others. When Rev. Upton A. Hankey became pastor, February 1, 1902, he found no easy task before him; but went to work with Christian fortitude and soon the overhanging clouds began to drift away. A good parsonage was erected on the lot adjoining the church; good stone walks were laid about the entire property; the church was thoroughly renovated; the floating indebtedness was paid; large accessions were made to the membership; many of the faint-hearted returned to the fold, and the church assumed a commanding position among the religious forces of the community. The mission became self-supporting February 1, 1904. The present church officers are John A. Day, Jonathan Artman, Edwin Kunkle, Chance Welsh, John L. Allshouse, E. K. George and L. F. Shaner.

FIRST EVANGELICAL LUTHERAN CHURCH.

VANDERGRIFF, PA.

Vandergrift is the model industrial city of western Pennsylvania. Its hundreds of beautiful homes, its elegant churches, its public flower-gardens and its wide and well-kept avenues give to the little city an air of grace and comfort that must be seen to be fully appreciated. In 1894, the site of Vandergrift was a large and fertile Lutheran farm, renowned for its splendid harvests. Many a time, as we sped through its lower meadows on a West Penn train, we said to ourselves: "Those Townsend boys certainly know how to farm." Mr. George G. McMurtry, President of the Apollo Iron and Steel Company, saw, in its broad acres, the possibilities of richer harvests than those of wheat and corn. In his mind's eye, he saw the vision of a beautiful city, whose workingmen were happy in the enjoyments of the highest modern civilization. Plans soon ripened into actions. The farm was purchased; the foundations of the finest sheet steel mill in the

world were laid; the streets were laid out in wide sweeping curves conforming to nature's lines; were sewerred, curbed, paved and lined with shade trees: then beautiful Vandergrift arose, almost as by magic. The plans of the founder included the building of suitable churches for the community. Accordingly he made the proposition that he would give to any denomination a check for \$7,500.00, and a deed for three of the finest lots in the town, if they would agree to build a church costing not less than \$15,000.00 and pay for it within a stipulated time. The Lutherans were the first to accept this proposition. Rev. J. W. Poffinberger, pastor of Hebron church, Leechburg, laid the proposition before the Conemaugh Conference which met in the Pleasant Union church, May 27, 1896, and urged immediate action. After some discussion, Rev. Lewis Hay, of



FIRST ENGLISH LUTHERAN CHURCH,
Vandergrift, Pa.

Indiana, Pa., agreed to be one of ten who would secure the necessary funds. The following resolution was then adopted:

"Resolved, That the Conemaugh Conference authorizes Rev. Poffinberger to try and arrange with the Vandergrift Company for an extension of time; with the promise of Conference that it pledges its support to making an arrangement by which the offer of the Company can be accepted."

On June 15, 1896, Rev. J. W. Poffinberger and Rev. A. J. Bean, Missionary President of the Synod, accompanied by the laymen, William Pore, John Fite and Charles F. Stifel, came to Vander-

grift and had a conference with Mr. McMurtry. As a result of this conference the three laymen, on the same day, accepted the proposition of the company in behalf of the Evangelical Lutheran Church, and bonded themselves for the fulfilment of her share in the agreement. Three fine lots, in Block No. 10, were promptly deeded to them. Rev. Poffinberger, though burdened already with the care of a large parish, gave freely of his time and energy for the furtherance of this enterprise. On no other field of western Pennsylvania have the gifts of this workman of the Lord shone to better advantage than in the building of the First Evangelical Lutheran church of Vandergrift. Night and day he planned and labored for its success, making long journeys out into neighboring pastorates in order to collect the necessary funds. Even at the risk of making invidious comparisons we mention Indiana, Worthington, Bethel, North Washington and Rockville charges as being among the most generous contributors to the work. Plans and specifications for the new church were secured from Alden & Harlow, of Pittsburgh, and on September 15th, 1896, the building contract was let to Jones & Nichols, of Vandergrift, for \$13,390. Ground was broken for the church September 19, 1896, when five fine apple trees were removed from the site. The corner-stone, which was donated by Hunger & Knepschild, was laid with impressive ceremonies on Thursday afternoon, November 12, 1896, in the presence of more than two hundred people. No less than twelve Lutheran pastors were present. The initial service was held in one of the large buildings of the Steel Company, where Rev. M. L. Culler preached a sermon, after which the people repaired to the site of the building, where Rev. J. W. Poffinberger laid the stone according to Lutheran usage. After the ceremonies were concluded a generous lunch was served through the kindness of the Steel Company.

The first services, preliminary to the organization of the church, were held on the afternoon of April 19, 1897, in Culp's Hall, at which thirty-nine persons were present. A second meeting was held on the evening of May 1st, and, although the weather was exceedingly inclement, fifty persons were present, who expressed their desire of entering the proposed organization. This meeting took place while a violent wind storm raged without, causing

the building to fairly rock upon its foundations. Those who were present will well remember the event. The date set for the organization, at this meeting, was Sunday, May 16, 1897. The day was clear and bright, and the appointed hour found the hall crowded with expectant people. Rev. J. W. Poffinberger and Rev. A. J. Bean had charge of the services. Eighty-one persons united with the church by certificate; ten by profession; nine by confirmation, and nine by baptism. At the evening services eight more were received, making a total of one hundred and seventeen persons, who constituted the charter membership of the church. Forty-eight of these members were regularly dismissed by the First Lutheran Church, of Apollo, Pa. The following church officers were elected and installed on the day of organization: Henry Isensee and A. H. Zimmerman, elders; Oscar Lindquist, B. H. Townsend, I. K. Darbaker and George A. Hunger, deacons; and M. E. Uncapher, Samuel McKinstry and W. G. Young, trustees. The beautiful new church was solemnly dedicated to God on Tuesday, June 22, 1897.

The following account of the dedication is from the pen of Rev. E. J. Wolf, D. D., LL.D. :* "A more delightful day than that vouchsafed for the consecration services could not have been desired, and a great crowd gathered from surrounding towns to participate in the festivities. Nearly one hundred went up from Pittsburgh and its suburbs. Those who have been hearing of the extraordinary progress of Lutheranism in these regions, of late years, could learn the secret of it last Tuesday. These brethren move as one man. Their whole heart, so far from being absorbed in individual work, is occupied with the great field around them, and where one thrusts in the sickle the others go promptly to his help. Nearly the whole Pittsburgh Synod, it seemed, turned out to join in the feast of dedication. Besides the pastor elect, Mr. Poffinberger and his assistant, Candidate Hartman, there were present Revs. Messrs. Culler, Bean, Hay, Bittle, Nicholas, Markward, MacLaughlin, Follmer, Harshman, Weidley, Bergstresser, Sanders, King, Park, Crissman, Reller, Dickey, Derrick, Wachter, Slater, Zimmerman, Shafer and Lawson. Secretary Hartman

* See article in "The Lutheran World," June, 1897.

preached an appropriate and impressive sermon on 'The Glory of Christ in the Sanctuary'; Secretary Barnitz had charge of the offerings; Secretary Yarger led in the beautiful service which had been arranged for the occasion, and Doctor Wolf led the general prayer."

Congratulatory telegrams from Messrs. J. J. Vandergrift, George G. McMurtry, Wallace P. Baehr and J. I. Buchanon were read during the services. The total cost of the church was \$16,984.90, and it was all paid for, according to the original agreement. On the following Sunday the congregation held their first communion service, and, on the same day, the Sunday-school was organized with one hundred persons present. Rev. Wilmer A. Hartman, a student of theology, supplied the congregation during the months of July, August and September. Rev. J. W. Poffinberger took charge as the regular pastor October 1, 1897, and served them until November 1, 1901. During his four years' pastorate he received 436 persons into the fellowship of the church, an average of more than one hundred for each year. It holds the record as the most fruitful pastorate in the history of the Pittsburgh Synod. Rev. Poffinberger was succeeded by Rev. Holmes Dysinger, D. D., on February 1, 1902. He was installed shortly after his arrival by Rev. W. H. Nicholas, Rev. C. F. Sanders and Rev. G. M. Heindel, D. D. He is comfortably housed in the beautiful new parsonage, erected by the congregation, at a cost of four thousand dollars, in the summer of 1902. A fine, large pipe organ, the gift of Mr. George G. McMurtry has recently been installed. Doctor Dysinger has brought to this pastorate the gifts of a ripe experience, and it is believed that the congregation will soon rank among the leading churches of the Synod.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH.

VANDERGRIFT HEIGHTS, PA.

For at least two years it was in the mind of the pastor and people of the First Lutheran Church of Vandergrift to organize a church on the Heights. The first step was taken, October 27, 1901, when a Sunday-school was organized in the town hall under

the direction of Rev. J. W. Poffinberger. John M. Swauger was elected Superintendent ; D. C. Ritchie, Secretary ; and Harry C. Boreland, Treasurer. Those interested at once arranged for Divine services on Sunday afternoons in the town hall. The work was given over to Rev. Samuel J. McDowell, Missionary President of the Pittsburgh Synod, who conducted his first service November 3, 1901. At this meeting committees were appointed



ST. PAUL'S EVANGELICAL LUTHERAN CHURCH.

Vandergrift Heights, Pa.

to secure a suitable building lot and provide funds for the payment of the same. At a subsequent meeting, these committees reported that parts of two lots, situated on the northwest corner of Emerson and Wallace streets, could be purchased for \$1,000 ; that Rev. J. W. Poffinberger, the owner, had agreed to donate \$300 to the building fund of the church as soon as the lots were paid for ; that he had received a cash offer of \$1,200 for the lots, but preferred to hold them for the church ; and finally that sub-

scriptions amounting to \$848 had been secured for the purchase of the lots. The people decided to buy the lots, and the bargain was closed, February 4, 1902. On March 9, 1902, the church was organized with forty-two members, Rev. J. W. Poffinberger preaching the sermon on the occasion. After the service, a congregational meeting was held, and the name and constitution of St. Paul's Evangelical Lutheran Church was adopted. A church council was also elected, consisting of John M. Swauger, S. H. Young, H. E. Grimm, A. G. Young, E. C. Shields and James G. Horner. On Easter Sunday, March 30, 1902, twenty-seven additional members were received into the church and were included in the list of charter members. At this time, the congregation celebrated the Holy Communion for the first time. On April 27, 1902, the place of meeting was transferred to the school-house and regular services were conducted every Sunday, both morning and evening. Rev. George Beiswanger, the first regular pastor, came upon the field June 1, 1902, and, on July 13, the congregation decided to proceed with the erection of a church. In order to secure larger quarters, the Hill hall was rented and used from August 31 to the time of the completion of the basement of the church. On Sunday evening, September 7, 1902, the pastor was duly installed by Rev. Ellis B. Burgess, President of the Pittsburgh Synod. On the afternoon of the same day ground was broken for the new church. About two hundred people seated themselves on the long board walks on both sides of the street and listened to appropriate addresses. A quartette from the First Lutheran Church of Apollo rendered beautiful music. On March 28, 1903, in the midst of a driving snow storm, the corner-stone of the church was laid; Rev. G. M. Heindel, D. D., delivering the address. The first service in the lower story of the church was held on July 5, 1903. September 13, 1903, was the day set for the feast of dedication. It was an ideal day. Great throngs of people attended the services. Rev. Samuel J. McDowell preached the sermon in the morning. At the afternoon service, addresses were made by Rev. Milton E. McLinn, Rev. Holmes Dysinger, D. D., Rev. S. J. McDowell and Rev. Samuel T. Nicholas, as well as by Doctor F. E. Henry, Burgess of the town. At the evening service, Rev. S. T. Nicholas preached the sermon,

which was appropriate to the dedication of the pipe organ, the gift of Mr. George McMurtry. Six thousand five hundred dollars were secured, in cash and subscriptions, during the day; and the church was dedicated amid the rejoicings of the people. The congregation has a membership of one hundred and two and a property valued at \$14,500.

BETHEL EVANGELICAL LUTHERAN CHURCH.

HYDE PARK, PA.

This little manufacturing town is located on the south bank of the "winding Kiskiminetas," a short distance above Leechburg. It was visited in February, 1899, by Rev. C. B. King, Missionary President of the Pittsburgh Synod, with a view of establishing a church. Up to this time there was no regular church organization in the town, although there was a good union Sunday-school. Rev. King preached for them regularly until May 14, 1899, when Bethel Evangelical Lutheran church was organized with thirty members. It was decided by the congregation to build a church at once. A fine corner lot, 50 x 120 feet, was generously donated by the "Hyde Park Land and Improvement Company;" plans and specifications were donated by Mr. J. A. Long, of Pittsburgh, and the work of building was begun. The corner-stone was laid October 7, 1899, at which time Rev. Alonzo J. Turkle, D. D., of Allegheny, preached the sermon. The church was dedicated January 28, 1900. Rev. A. Stewart Hartman, D. D., and Rev. G. W. Fortney preached the sermons. The finances were left to Rev. C. B. King, who managed them with his usual skill and succeeded in collecting sufficient funds to meet the entire cost of the property with the exception of about three hundred dollars. The cost of the completed church was \$2,844.33. The Board of Church Extension donated \$200.00 of this amount. The church has been one of the missions of the local Advisory Board from its inception. During the summer of 1901, the congregation built a good eight-room parsonage at a cost of \$1,400.00. The church now has a membership of thirty-six and property valued at \$5,000.00. The following pastors have served them: Rev. J. A. Flickinger, May 13, 1900–November, 1, 1900; Rev. John H.

Diehl, 1901-1902 ; Rev. P. T. E. Stockslager, February 15, 1903-April 1, 1904, and Rev. William Frey, who became pastor of the mission during the summer of 1904. Hyde Park is surrounded on all sides by large influential Lutheran churches, and its field of operations is therefore restricted to the town itself, making progress slow, but it is the only church in the community and is doing a splendid work.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH.

MONESSEN, PA.

Monessen is one of the busy manufacturing cities of the Monongahela Valley. Though but a few years old, it has built up rapidly, and now has a population of 10,000. It was visited by Rev. C. B. King during his term of office as Missionary President, but the field was not yet ripe for the organization of a church. The establishment of the church in the neighboring town of Charleroi made it possible to give the field closer attention. The Ohio Synod organized a German-English congregation, but it did not meet the wants of the General Synod Lutherans in the town. Early in the month of May, 1903, Rev. H. E. Berkey and Rev. Harvey M. Leech assisted Rev. S. T. Nicholas, the Missionary President, in making a thorough canvass of the town, and sufficient interest was manifested to justify the immediate organization of a congregation. More than forty people were found who had been members of English Lutheran congregations elsewhere. The first preaching service was held by the Missionary President May 10, 1903. Rev. W. M. Hackenberg, a theological student of Wittenberg Seminary, spent the summer months in the town, preaching every Sunday, and on August 30, 1903, St. Paul's Evangelical Lutheran church of Monessen was organized by Rev. Alonzo J. Turkle, D. D., with thirty-four charter members. Not a little opposition was fomented against this mission at the beginning, but it had a salutary rather than a depressing effect. The people are thoroughly in earnest and deserve success. The first pastor was Rev. M. M. Allbeck, who took charge about March 1, 1904.

CHAPTER VIII.

THE CHURCHES OF ALLEGHENY COUNTY.

"A LITTLE ONE SHALL BECOME A THOUSAND, AND A STRONG ONE A SMALL NATION."

THE first man to preach the gospel in what is now Allegheny county was Rev. Denys Baron, a Roman Catholic priest of Captain Contrecoeur's party of French and Indians sent by France in April, 1754, to drive the English out of western Pennsylvania and defeat the plans of "The Ohio Company." The second man to enjoy this distinction was Rev. Charles Beatty, a Presbyterian chaplain of General Forbes' army sent out by England in 1758 to expel the French and erect Fort Pitt on the smoking ruins of old Fort Duquesne. A very interesting story is told of this canny Scotchman, relating to his method of increasing chapel attendance at the fort. So few of the soldiers attended his services at first that he made a complaint to the commandant, who told him that he might distribute the weekly allowance of whiskey to the soldiers at his services immediately after the benediction. The advice was accepted and the overflowing congregations broke all records for chapel attendance on the frontier. The third man to preach the gospel here was Rev. John Conrad Bucher, a young captain of "Pennsylvania Foot," who came out in 1764.* He was a licensed pastor of the German Reformed Church, and preached to the Germans in and around Fort Pitt whenever he had the opportunity. He also preached at Fort Redstone (Brownsville), and at the "grand-crossings of the Yough" at the same time. His first baptisms occurred November 29, 1764, when he administered the sacrament to Mary Smith and John Heinrich Miller at Fort Pitt. These Germans to whom he preached were not all soldiers. Many of them were settlers who had taken up lands in the neighborhood of military posts in order that they might give

* Fathers of the Reformed Church. Harbaugh, vol. ii, p. 113.

their families better protection against the hostile Indians. It is evident from this that some of the earliest settlers of Allegheny county were Germans. The county was settled chiefly by the Scotch-Irish, but they did not come in until a later period.* The first man to conduct regular Presbyterian services in Pittsburgh was Rev. Joseph Smith, sent by the Old Redstone Presbytery in 1784. The travelling missionaries, Beatty and Duffield, visited the town in 1766, but the Presbyterians whom they were seeking were "country folk" then, and they did not tarry long in the town.

The first settled pastor of the Allegheny county Germans was Rev. Johann Wilhelm Weber, a pastor of the Reformed church. He came to Pittsburgh in September, 1782, and organized the congregation now known as the Smithfield Street German Evangelical Church, as well as several other congregations in Westmoreland county. Rev. Weber lived with his family in a log cabin in the midst of his Westmoreland county churches, but the Pittsburgh church was one of his regular appointments. His salary for the first year was † "£80 in money, one hundred bushels of wheat, a free dwelling-house, and yearly fire wood." Two years after the organization of this Pittsburgh congregation, a Mr. Arthur Lee visited western Pennsylvania and made the following interesting entry in his diary :‡ "Pittsburgh is inhabited almost entirely by Scots and Irish, who live in paltry log houses, and are as dirty as in the north of Ireland or even Scotland. There is a great deal of small trade carried on, the goods being brought, at the vast expense of forty-five shillings per cwt., from Philadelphia and Baltimore. They take, in the shops, money, wheat, flour and skins. There are in the town four attorneys, two doctors and not a priest of any persuasion, nor church, nor chapel."

Colonel May, in his account of a similar jaunt through western Pennsylvania about the same time, says that "the people in the town of Fort Pitt are chiefly Germans." Evidently Colonel May's observations must have been very superficial, for, while there were

* Old Redstone, p. 327.

† Minutes and Letters of The Coetus, page 377.

‡ Pennsylvania Historical Collections by Sherman Day, p. 81.

a number of Germans in the vicinity of Fort Pitt at this time, there were but few in the town itself. The Scotch-Irish and English were the traders of western Pennsylvania from the very beginning. True to their disposition, the Germans had all taken up little tracts of land in the country, where they could enjoy the independent privileges of agricultural life, and build up homes of their own. In the neighborhood of East Liberty there were quite a number of these German settlers. On the south bank of the Ohio and Monongahela there were others. In lower St. Clair township, several miles from Fort Pitt, there was quite a strong German settlement as early as 1788. These Germans were chiefly "Pennsylvania Dutch" from Virginia and eastern Pennsylvania, and were in closer touch with their fellow Germans of the Stecher's settlement in Washington county than with those in the forks of the rivers. They were chiefly Lutherans, and were probably organized into a congregation by Rev. John Stauch, the pioneer pastor of Fayette county, some time before his departure to Ohio in October, 1806. The oldest official document now in the possession of this congregation is the deed to their property, which bears the date August 20, 1810. To old North Zion, therefore, belongs the distinction of being the first Evangelical Lutheran church established in Allegheny county.

In the Pittsburgh German church there were a number of Lutherans. This is evident from the fact that, in the original grant of land made June 18, 1787, by the Penns to the congregation for a church site, the "unaltered Augsburg Confession" is distinctly specified.* The congregation was organized as a "Union Church," very similar to all the churches organized by the German Reformed and Lutheran pastors of pioneer days, but the Lutheran element in it was unfortunately not strong enough to sustain a pastor. Rev. John Michael Steck, the Lutheran pastor of Westmoreland county, visited them occasionally before the year 1800 and administered the sacrament of baptism. In 1813, the congregation selected a Lutheran, Rev. Jacob Schnee, as their pastor. He was an honored member of the Ministerium of Pennsylvania.

* Geschichte der Ersten Deutschen Gemeinde zu Pittsburgh von Fr. Ruoff, p. 28.

Rev. Heinrich Geiszenhainer and Rev. Heinrich Kurtz, who served the church from 1821 to 1826, were also Lutheran pastors, but the congregation maintained its status as a "Union Church." The Lutherans made at least one strong effort to break this union and establish the church as Lutheran, but the effort failed, as it deserved to fail, inasmuch as all the pioneer work had been done by pastors of the Reformed Church. But the Lutherans were not satisfied. There was an earnest demand for both a German and an English Lutheran church in Pittsburgh. The agitators were never still. At last, in the year 1837, their demands were gratified. When the Synod of West Pennsylvania met in Lewistown, Pa., in 1836, a communication was received from Rev. Rosenmiller, of Perrysburg, Ohio, in which he asked the Synod to what extent they would aid him in the establishment of an English Lutheran church in Pittsburgh. The matter was discussed, and Pastors Rosenmiller, Scharretts and Martin were named as "suitable persons" to inaugurate the work. But the sickness of some of the members of the committee laid the burden of the work upon the shoulders of Rev. John Frederick Christian Heyer, of Somerset county, Pa. He tells of his Pittsburgh experiences in his autobiography : *

"Mr. George Weyman, a quiet but Christian man, took a specially active part in the establishment of an English Lutheran congregation in Pittsburgh. On Sunday morning and evening I preached in the Cumberland Presbyterian church. On the following Tuesday seven or eight heads of families came together to discuss what further could and should be done to attain our purpose. Among other things it was resolved to accept with thanks the promised assistance of the West Pennsylvania Synod. Further, a committee was appointed to look for a suitable building in which meetings could be held in the future. All were urged to hunt up the English-speaking members of our Church in and around Pittsburgh, and to encourage them to take part in the establishment of an English congregation. Some weeks after the beginning had been made, Brother J. Martin went to Pittsburgh and preached very acceptably in the Cumberland Presbyterian church. When I came to Pittsburgh the second time the Unitarian church, on Smithfield street, had been rented for our use for

* Translated by Rev. W. A. Lambert, Saltsburg, Pa., and published in the "Lutheran Church Review."

six months. At the first meeting in this building a constitution was proposed and adopted, and signed by eleven or twelve heads of families. Soon after this I received instructions from the Missionary Society to remain in Pittsburgh to carry on the work which had been begun."

In the year 1837, Rev. Heyer also organized the dissatisfied Lutherans of the Smithfield street church into the First German Evangelical Lutheran church of Pittsburgh, which is now served by Rev. William Broecker, of the Missouri Synod. It was not Father Heyer's purpose to organize this second congregation at this time, but when he was refused the privilege of preaching to these Lutherans in the old church, he said to their pastor: "If I can't preach to Lutherans on the inside of their own church, I can preach to them on the outside of it." A few weeks later a strong German church was organized. In the early part of the following year (1838) he organized the St. John's First German Evangelical Lutheran church of Allegheny, now a strong congregation of twelve hundred communicants served by Rev. H. J. Schuh, of the Ohio Synod.

Among the oldest German families of Pittsburgh and vicinity, a fair percentage of whom were Lutherans, were those of Wilhelm Diehl, Jacob Weitzel, Conrad Weinbeutler, Wilhelm Wusthoff, Johannes Small, Jacob Weitz, Philip Frantz, Reinhard Andes, Johannes Wolf, Christian Wyant, Hendrick Woolry, Dietrich Zweitzig, Johann Metzger, Nicolaus Bausmann, Johann Rothermel, Heinrich Neumann, Georg Lichtenberger, Alex. Negely, Johann Trumbo, Daniel Reischer, Jacob Mayers, John Fischer, Samuel Ewalt, John Dausmann, Michael Stien, Jacob Miller, Heinrich Scheffer, Gottlieb Hubler, Jacob Jones, Augustin Liebhard, Stephen Durstly, Christian Reynemann, Christian Maure, Wilhelm Worltein, Jacob Grub, Jacob Haymacher, Michael Hufnagel, Bastian Friedrich, Jacob Knight, Peter Bergemann, Christian Cabble, Johannes Metz, Jacob Winemiller, Heinrich Stiesing, Jacob Conrad, Jacob Neu, Michael Schuhmacher, John Bail, Jacob Reien, Adam Funk, Conrad Hermann and Adam Keller.

Looking over the history of the Lutheran churches of Allegheny county, we are more impressed with their youth than their age. This is especially true of the churches of the General Synod.

They are the fruit of modern Home Mission work, only five of them being older than 1887. There are now in Allegheny county 97 Lutheran churches, with a membership of 20,988. Of this number 49 are English, 20 German and English, 20 German, 4 Swedish, and 1 Slavonian. The Missouri Synod stands first with 6,801 members; the Pittsburgh Synod of the General Synod second with 4,719; the Ohio Synod third with 4,422, and the Pittsburgh Synod of the General Council fourth with 4,195.

The splendid standing of the General Synod in the county is due, under God, to the spirit of Home Missions that pervades the Pittsburgh Synod. A great wealth of prayers and money has been concentrated on this field, and it has already yielded a harvest of which the whole Church may be justly proud. The Evangelical Lutheran Church of Allegheny county is only in her infancy. Her power and influence are growing every day. The success of our missionaries in every part of the field is prophesying a wonderful future for the Church of the Reformation among the iron and steel workers of western Pennsylvania.

NORTH ZION EVANGELICAL LUTHERAN CHURCH.

SURGEON'S HALL, PA.

This is the oldest Lutheran church in Allegheny county, and one of the oldest in western Pennsylvania. As early as 1762 Lutheran settlers began to cross the Allegheny Mountains and build their little log cabins in the midst of the unbroken wilderness. The first church was organized in Westmoreland county in 1772. The number of German settlers in Allegheny county was never very large. In addition to the settlement in the neighborhood of Fort Pitt, referred to in the opening part of this chapter, there was also a little settlement in lower St. Clair township along the Brownsville road as early as 1788. These pioneers were chiefly from Virginia and eastern Pennsylvania, though some of them came direct from the Fatherland. In religion they were nearly all Lutheran, and it was a common thing for them to journey all the way to the old Stechers settlement in Washington county to attend divine services. At this early period there was still no

little danger from prowling Indians. The settlers went to church with a prayer-book in one hand and a trusty rifle in the other. They had wild beasts as well as murderous savages to face, but, so far as tradition informs us, not one of them ever suffered harm on his way to or from the House of God. They not only braved the dangers of the wilderness in order to be present themselves at "the table of the Lord," but they sent their children also in order that they might be catechised and confirmed in the faith of the Church.

Their first pastor was Rev. Johann Stauch. Pastor Stauch had his home in German township, Fayette county, Pa., but supplied the churches of Washington county regularly and faithfully for more than fifteen years. He came from Virginia in 1791 and removed to New Lisbon, Ohio., in October, 1806, enjoying the distinction of being the second resident Lutheran pastor of that State. Rev. John Peter Mahnenschmidt, one of the patriarchs of the German Reformed Church in Ohio, had this to say of him: "Six years before me an excellent, somewhat aged Lutheran minister located himself in New Lisbon. This patriarch was a great blessing to me. He was a scientific and well educated man and often visited me. I was a young man and in many ways ignorant, and he embraced every opportunity to communicate instruction to me."* Father Stauch himself would scarcely have permitted the latter compliment if he had known it, for he says of himself: "I have always mourned over the golden time I lost from school in my youth, which has caused me to labour under great disadvantages for want of a liberal education. My principal text-books for fifty years have been, Stacke's Commentary, Spencer's Explanations of Luther's Five Principles, my Catechism, my Hymn Book and Holy Bible."† Father Stauch had such an affable disposition and clerical appearance that he rarely failed to make a good impression. Rev. J. C. F. Heyer says that when he met him for the first time at the meeting of the Pennsylvania Synod in 1817, he thought of the words of John i. 41: "Behold an Israelite indeed in whom is no guile." In his private

* Fathers of the Reformed Church, Harbaugh, Vol. iii, p. 213.

† Autobiography of John Stauch. Manuscript.

diary Rev. Stauch says that he had ten preaching places in German settlements in western Pennsylvania. One of these preaching places was undoubtedly in the West Salem settlement in St. Clair township. Whether he ever organized the people into a regular congregation is a question, but it is certain that he preached for them quite frequently. In fixing the date of organization of these pioneer churches, it must be remembered that regular methods of organization, such as are now used by synodical officials, were unknown to the fathers. The men of the settlement usually came together, by appointment, and selected one of their number as "Schatzmeister." This man filled the office of a deacon, visiting the families of the community and securing their pledges for the support of a pastor. Sometimes a log church was built, under this kind of an arrangement, before a pastor ever visited the settlement. In case a pastor was secured, he frequently advised the appointment of some good man to fill the office of elder, and this completed the "organization," if organization it could be called. Some of our Lutheran churches in western Pennsylvania had no other organization than this for more than fifty years. It is quite probable that such a provisional organization as this existed in the West Salem settlement as early as 1800. Father Stauch was too much of a missionary to allow these people to walk all the way to the Stecher's church to attend services without giving them an occasional sermon in some good roomy house in their own community. And this occasional sermon would soon lead to an organization. Among the earliest members of this congregation were the Verners, Esslins, Pomerenes, Hornings, Sickmanns, Crocos, Linharts, Flowers and Mowrys. The last of these names alone appears upon the old register of the Pittsburgh German church which gives us additional proof that the two communities were separate and distinct.

After Father Stauch's resignation in 1806, the church was shepherdless for three years. In 1809, Rev. G. Heinrich Weygandt, a young licentiate of the Pennsylvania Synod, accepted a call to the Washington county churches and located in the vicinity of Ginger Hill, Pa. He also supplied the Jacobs church in Fayette county and the West Salem church. Living within twelve miles of the latter congregation, he was

able to give them closer pastoral oversight than Rev. John Stauch had done. In 1810, he encouraged them to secure three-fourths of an acre of land for a church and cemetery. The title deed to this land bears date of August 20, 1810. The land was originally conveyed to "The Dutch Lutheran Congregation of Lower St. Clair Township," but the congregation laid aside its "Dutch" fully sixty years ago. A log church was built on this site in 1812, which served the congregation as a place of worship for a quarter of a century. The appointments of this church, as might be expected, were very crude. It had a puncheon floor and clap board roof. The pews were split logs. The altar was a rude table. The pulpit was the most elaborate piece of furniture in the building and was of the high wine-glass pattern in common use in all the pioneer Lutheran churches of this part of the State. The pulpit had to be right if nothing else was. The singing at public services was congregational and more hearty and devotional than much of the choir singing of the present. The old West Salem congregation usually elected three "clerks" to lead the singing, one of whom was required to "line out the hymns." Rev. Weygandt, the pastor, was a strong Lutheran in his convictions, and one of the leading spirits in the organization of the Evangelical Lutheran Synod of Ohio in 1818. The first preliminary conference of this body was held in his church at Ginger Hill, Pa., October 18, 1812. In 1829, after serving this congregation for twenty years, he resigned. He has left a numerous posterity in western Pennsylvania, but his descendants usually spell their name Wiant.

The third pastor of the church was Rev. John Brown, who served them from 1829 to 1838. Short pastorates were not in favor among the fathers. He is not to be confused with Rev. Jeremiah Brown who entered the Lutheran ministry at a later period. This is easily done, however, for the name of each pastor appears on the synodical records as "J. Brown." During his pastorate, the old log church was replaced by a more substantial frame structure, which was dedicated as the "West Salem Evangelical Lutheran church" in 1836. Rev. J. C. F. Heyer and Rev. N. G. Scharretts preached the dedicatory sermons in German and English. From the earliest records, it appears that the congre-

gation, at this time, was accustomed to preaching services once a month, on Mondays or Saturdays, and to "three Sacramental Sabbaths a year." Rev. John Brown died May 29, 1838, and lies at rest in the old West Salem graveyard.

In 1841, Rev. George St. Clair Hussy took charge of the church in connection with the churches on Baron Run and in the "Forks of the Yough." This man seems to have been somewhat of a "hussy" by nature. He practically destroyed the Forks' church, and almost succeeded in doing the same thing for the other two congregations. In the church record of the Baron Run congregation the following entry was made soon after his departure, in 1844: "Some spiritual libertines have injured the cause of Christ here, the evil of which it will take time and grace to remedy. God grant to enlighten the people and bless and save the church." Mr. Hussy was a Lutheran by fate. It is said that he married a Lutheran wife and preached for the Lutherans to please her; when she died he married a Baptist wife and preached for the Baptists to satisfy her. The synodical records prove that he was constantly in trouble. His "wild-fire" methods were very distasteful to the conservative Germans of West Salem church and many of them withdrew from its fellowship. Apparently he had no conception of the precious Lutheran doctrine of justification. He could get up a great fuss in the church and call it a "revival," but the German boys of his Sunday-school could teach him the way of salvation as revealed in the Scriptures. He conducted services in West Salem church every two weeks, preaching in English only, at a salary of \$200.00 a year. He brought his unhappy pastorate to a close in 1844, and soon thereafter abandoned the Lutheran ministry. The officers of the church at this time were: George Sickmann and John Horning, elders, and Jacob Horning, Philip Linhart and Jacob Sickmann, deacons. After the departure of Rev. Hussy the congregation was supplied by Rev. George B. Holmes, of Freeport, Rev. William A. Passavant, of Pittsburgh, and Rev. Abraham Weills, of Washington county, Pa. The last-named pastor deserves special credit for his interest in the congregation.

On November 6, 1846, Rev. Solomon Weills became pastor and served them in connection with the Stechers and Pigeon

Creek churches in Washington county for more than eight years. For the first three years he preached in the old frame church, and then, at a regular congregational meeting, held on March 30, 1849, it was decided to build a new church. The site selected was one and a half miles further out the Brownsville road on lands of Jacob Horning and Jacob Sickmann. This church was dedicated October 13, 1850. To distinguish it from the old West Salem church it was dedicated as "North Zion," the congregation holding the title to both properties. It was a good substantial brick building, but it was completely wrecked by a tornado in 1858. As soon as possible, a new brick church was erected on the same foundation at a cost of \$2,800.00, and dedicated September 25, 1859.

As soon as the first brick church was dedicated, the German Lutherans of the community, who had been organized into a congregation by Rev. Daniel Maier of McKeesport, applied for a lease on the old West Salem church for a period of twenty-five years. Their request was granted. Several years later they asked for a second lease of ninety-nine years, on the ground that they wished to make extensive repairs to the property. This request was granted at a congregational meeting held in October, 1867, but the special condition was attached that the Germans should keep the building in good repair. Rev. Solomon Weills resigned January 3, 1855. His successors in office were :

Rev. Jacob Smith Lawson, 1855 to 1858; Rev. John Welfley, 1859 to 1864; Rev. Henry W. Roth, 1864 to 1866; (Supply from Birmingham); Rev. J. S. Lawson (recalled), 1866 to 1868; (Supply from Chartiers); Rev. Alexander MacLaughlin, 1868 to 1874; Rev. J. H. Houseman, 1874 to 1878; Rev. Calvin Star Coates, 1879 to 1882; (This pastor died March 13, 1882); Rev. Samuel Stouffer, 1883 to 1884; Rev. J. K. Hilty, 1884 to 1886; Rev. M. L. Furst, 1886 to 1890; Rev. J. E. F. Hassinger, 1893 to 1895; (Supply from Castle Shannon); Rev. Joseph H. Keller, 1901; (Supply from Crafton); Rev. Greely B. Weaver, 1901 to —.

Old North Zion reached the height of her prosperity under the ministry of pastors J. S. Lawson and Alexander MacLaughlin. She gave to the latter an annual salary of \$700.00, and raised it

with comparative ease. Her contributions to synodical benevolence were exceedingly liberal. In the year 1873 she entertained the Pittsburgh Synod in her hospitable homes. Her membership never quite reached the one hundred mark, but they were deeply in earnest and accomplished a splendid work in the community.

From 1874 to 1901 the congregation passed through an experience such as is common to all country congregations located near busy manufacturing towns. The older members remained at home on the farm and sustained the church until death called them away. The younger members moved to the city. It was impossible to build up a strong congregation under these conditions. Slowly the membership declined until not more than a dozen retained any interest in the services. The prophets of the world said, "Old North Zion is dead." If she was, the spirit of Home Missions gave her new life. In April, 1901, Rev. S. J. McDowell, Missionary President of the Pittsburgh Synod, held a two weeks' meeting in the church, and the result was that the congregation received a new lease of life; twenty-three persons were added to the membership, the Sunday-school was reorganized and \$85.00 was contributed by the happy people to the Home Mission work of the Synod. At the meeting of the Synod in 1901, Mt. Olivet, Allegheny and North Zion were constituted a self-supporting charge. Rev. Greely B. Weaver has been serving them very acceptably since November 10, 1901, residing in Allegheny. During the summer of 1901, the coal, under the two and a half acres of land belonging to the congregation, was sold; and the proceeds used in the repairing and beautifying of the church. The total cost of these repairs was \$1,100.00, and it was all provided before the day of re-dedication July 27, 1902. The recuperative powers displayed by this venerable congregation during the past two years are remarkable. There is a future before North Zion. As the trolley systems of the Greater Pittsburgh are extended, the church will find herself in the midst of an increasing rather than a decreasing population. Her sanctifying influences will then be needed more than ever, "and the glory of this latter house will be greater than of the former."

TRINITY EVANGELICAL LUTHERAN CHURCH.

ALLEGHENY, PA.

The foundations of Trinity Church were laid in a humble mission school inaugurated in May, 1846, by Rev. W. A. Passavant, then the enthusiastic young pastor of the First English Lutheran Church of Pittsburgh. It started upon its work in the old "Temperance Ark," with seven teachers and thirty-six scholars.* Some of the most interested workers were: Adam Epply and sister, the Misses Clark, John Allison, J. N. Eckert, C. Berenger and Miss Conrad. This school was maintained successfully for three years, when the "Ark" changed ownership and it found itself without a place of meeting. A feeble effort was made to secure another room, but the interest seemed to vaporize and the school was discontinued. There were scores of children in the community, however, who never went to Sunday-school anywhere, and, in 1850, two ladies of the Episcopal Church, seeing their spiritual destitution, determined to start a mission school. Failing to interest their own pastor, they appealed to Rev. W. A. Passavant, who gladly availed himself of this second opportunity to plant the Church of the Reformation in Allegheny. A lady who taught a select school on Anderson (Martin) street, kindly gave the use of her school-room for Sunday afternoons. Later, the upper story of a fire-engine house on the same street was secured. It was by no means an ideal location. The dust and dirt, heat and cold, noise and confusion, interruptions and discouragements, which waged a weekly war against this school, would bring disaster to almost any mission to-day; but the heroism of the teachers outlived it all. That old fire-engine house was one of the truly bright spots on the religious map of Allegheny from 1850 to 1854. Among the teachers who labored there were the Misses King, Wade, Conrad, Hewes, Greatrake and Garberich and Messrs. Philips, Totten, Heckert and Johnson. Such was the character of their work that no prophet was needed to tell the city that the foundations of a great and mighty church of Reformation Faith were being laid in this mission school. In

* See articles in "The Missionary," August 7, 1856, and November 29, 1860.

the winter of 1853, the use of the chapel of the Second Presbyterian church was secured. Rev. Milton Valentine, then the young pastor at Chartiers preached occasionally for the mission on Sunday evenings. This was a new experience to the school and created a deep desire in the hearts of many of the workers for a pastor of their own. The Sunday-school was preparing the way for the church. In 1854, by the liberal help of generous-hearted friends, the property of the Second Presbyterian Church, on Washington street, was purchased for the use of the mission. The purchase price was \$1,962.00. Several hundred dollars were spent in making necessary repairs, but the entire amount was all raised except \$1,000.00, which was funded as a debt. The friends of the mission were elated. They had a good property worth fully twice the amount paid for it; a comfortable Sunday-school room, and a large inviting auditorium for the church that was yet to be organized. In its new home the school took on new life. The zeal of the teachers, which was so largely consumed in fighting discouragements, was now directed into more pleasant channels; the classes were filled up to overflowing with eager boys and girls, and a number of new classes were organized. In 1854, there were 200 scholars; in 1857, 250; in February, 1859, there was an enrollment of 350, with an average attendance of 300. The following comment on the work of this school was made by the editor of "The Missionary" in 1856: "If any of our friends from a distance are in Pittsburgh on a Sunday afternoon, we invite them to call upon Christian Yeager, of Market Street, and go with him to the mission school under his care in Allegheny City. * * * * Mr. Yeager is superintendent, and the infant department is under the care of Misses Wotring and Graham."

At this time, Allegheny City had a population of 28,000. To supply the religious needs of these people, there were nine churches of Presbyterians, seven of the Methodists, three of the Roman Catholics, one of the Episcopalians, one of the German Evangelicals, one of the German Lutherans, and a number of others belonging to various minor sects, but none belonging to the English Lutherans. The English-speaking Lutherans of the city went to Pittsburgh to attend divine service, and the Pittsburgh con-

gregation was loath to see them withdraw and organize a new congregation on the north side of the river. When they made their wishes known to the church council they were met with decided opposition, and this opposition was shown in an official protest to the Pittsburgh Synod in 1860. The pastor of the Pittsburgh church at this time was Rev. C. P. Krauth, D. D. But all these objections were overruled by the manifest leadings of God. The best interests of Lutheranism in Allegheny could not be safely conserved any longer in a mission Sunday-school, and on the 21st day of October, 1860, a congregation was organized. According to the editor of "The Missionary," this organization was effected "with thirty-six members who received letters of dismissal from the First English Lutheran Church of Pittsburgh;" but, according to the official records of Trinity Church, the number of those presenting themselves at the meeting was only twenty-eight. Their names were :

Mr. & Mrs. Christian Yeager,	Mr. & Mrs. Daniel Manspeaker,
Benjamin Heckert,	Susan Manspeaker,
Jacob Seibert,	Susan Hollar,
Sophia Seibert,	Barbara Shaner,
Mr. & Mrs. Marshall Cooper,	F. H. Lehman,
Mrs. Elizabeth Graham,	Mannette Lehman,
Harriet Graham,	Jacob Gebhart,
Susan W. Larue,	Mrs. C. E. Shackelford,
Kinder Blair,	Mrs. Rebecca Singleton,
Mrs. Catharine Blair,	Mrs. Margaret Evans,
Mrs. Augusta Blair,	Mrs. Juliet Waters,
Mrs. Elizabeth Lindsay,	Mary E. Waters,
Mrs. Amanda Barnes.	

The young church was full of life. The prayers of many hearts had been answered, and there was great joy in many homes. Special services were held every evening of the week following the organization Sunday, and, on October 28th, twelve more members were added to the congregation. The enthusiasm of the women was quite praiseworthy. Before the month of November had passed by, they had organized a Mite Society and were ready to help the work along in every way. Woman had a prominent

place in the establishment of the mission school, and it was already manifest that she was to have an equally important part in the establishment of the church. As were the mothers so have the daughters been. The women of Trinity have never been found wanting.

The congregation was organized under the name of the "First English Evangelical Lutheran Church of Allegheny," a name that was retained until December 6, 1876, when it was changed to the more endearing name of Trinity.

In December of 1860, Rev. Henry Reck was called as the first pastor of the church at a salary of \$400.00 per annum. His ministry was quite fruitful, and souls were "added unto the Lord" almost every month. "There is no record of the first communion service, but the second was held January 27, 1861, with fifty-nine persons participating, fifteen of whom were received into membership at that time." The church identified itself with the Pittsburgh Synod, electing Mr. Daniel Manspeaker as its first lay-representative. The following year it entertained the Synod in its own homes. Rev. Reck resigned July 1, 1863. At the time of his resignation the work of the Sunday-school seemed to be lagging somewhat, but the membership of the church had been increased to one hundred, and there were many evidences of the favor of God resting upon the people.

On the 16th day of August, 1863, Rev. John George Goettman preached for the congregation, and made such a favorable impression that, on September 6th, he was unanimously chosen pastor. The young man accepted the call, and began his ministry November 29, 1863. It was a memorable day for the church. No truer marriage between pastor and people was ever consummated. For thirty-five years the benediction of God rested upon this sacred union and made it exceedingly fruitful. The young pastor was peculiarly adapted to his work. With an intense love for the distinctive doctrines and usages of the Evangelical Lutheran Church that ever gave dignity and strength to the work of his congregation; with natural qualities of mind and heart that made him at home among all classes of people; with a consecration fire in his soul that was never allowed to smoulder; he was eminently fitted to become the pastor of a church that was to be

the bulwark of General Synod Lutheranism in western Pennsylvania. When the majority party of the Pittsburgh Synod voted to unite with the General Council in 1867, the most persistent efforts were made to swing the Allegheny church and her pastor into the movement. Powerful influences, both secret and open, were brought to bear upon the pastor in order to compel him to submission, but his heart was as strong as a Luther's. "Hier stehe Ich; Ich kann nicht anders; Gott helfe mir. Amen." And God did help him. When the smoke of battle finally rolled away, it found him more firmly intrenched in the hearts of the people than ever, and ready to give his brethren a helping hand in repairing the broken fortunes of the General Synod in western Pennsylvania. The General Synod owes a debt to John G. Goettman and Trinity church that it will never be able to repay.

As soon as the synodical troubles were fully over, the congregation began to discuss the question of building a new church. The old church on Washington street was no longer adequate to their needs. Accordingly, in 1870, the property was sold for \$9,000.00, and the old Stockton homestead on the corner of Arch and Beaver streets (now Stockton avenue) was bought for \$10,000.00. At a congregational meeting held January 4, 1871, plans and specifications for a new church were adopted. The brethren selected as a building committee were: Christian Yeager, Leonard Walter, Jacob Seibert, R. Hay and G. Eisenbeis. Something more than \$30,000.00 were spent in the building and furnishing of this church, which was dedicated to God, May 26, 1872. Rev. Frederick W. Conrad, D. D., preached in the morning, and Rev. Luther A. Gotwald, D. D., in the evening. At the time of entering the new church, the Sunday-school numbered 21 officers and teachers, and 240 scholars. The high-water-mark of the school was not reached until 1882, when it had a total enrollment of 681.

At this time (1872) there were only four General Synod Lutheran churches in Allegheny county: Messiah of Pittsburgh, Mt. Carmel of Upper Turtle Creek, North Zion and Allegheny City. The first two are now extinct. Fifteen years later there were only five, and some of them were "sick and helpless and ready

to die." Then there came a season of refreshing from the Lord. The Home Mission fires were lighted. Churches sprang up like



TRINITY EVANGELICAL LUTHERAN CHURCH.

Allegheny, Pa.

magic on every hand. A ministerial association of thirty men now meets every Monday morning where in 1872 the one man toiled alone.

The criticism has frequently been made that Trinity and her pastor did not begin this home mission work soon enough. We do not regard the criticism as altogether just. It is readily admitted that a deeper missionary spirit is a desideratum always and everywhere. The spirit of missions is the spirit of the Christ, and we can never be too full of it. In this light, the force of the criticism may be acknowledged. But the present-day mission work of the Pittsburgh Synod would have been impossible in 1872, no matter how deep the missionary spirit of Trinity might have been. The time was not ripe for it. There is a time to do home mission work, and there is a time to get ready for it. Trinity was getting ready in those early days, and when the harvest time was come, the missionary sickles of her people were sharp and bright, and they were eager to enter in. The pastor of Trinity was especially zealous in this work. He spared neither time, nor labor, nor expense. The mission work was not so well organized at first as it is now, and a large share of the burden was laid upon his shoulders. From 1889 to 1899 the church employed an assistant pastor, largely in order that their pastor might have more time to devote to the work of the missions. The young men who served Trinity in this capacity were: Rev. Wm. E. Main, Rev. Andrew S. Fichthorn, Rev. Edwin E. Blint, Rev. William L. Heuser, Rev. Henry Anstadt, Rev. Samuel T. Nicholas and Rev. J. Bradley Markward.

On the 11th day of May, 1897, Doctor Goettman bowed beneath the burden of his work, and a few months later relinquished the pastorate. His resignation was accepted October 26, 1898, and he was elected pastor emeritus. During the thirty-five years of his pastorate he baptized 862 children and received 1,547 persons into the fellowship of the church. On February 1, 1899, Rev. Alonzo J. Turkle, D. D., became pastor, and is much beloved by his people. On June 11, 1899, he was duly installed, and the prayers of his people are that his ministry may be as long and as fruitful as that of his predecessor. The present membership of the church is 565. It has a splendid equipment, and it is confidently believed that the work of the fathers is to be regarded as but preparatory to the greater work yet to be wrought by the children.

ALPHA EVANGELICAL LUTHERAN CHURCH.

TURTLE CREEK, PA.

In April, 1872, Rev. Michael Colver, pastor of the Hankey church in Westmoreland county, visited several families of Lutherans residing in the vicinity of Turtle Creek and preached for them in the M. E. church. At a later service, held in the school-house, August 4, 1872, the organization of Mount Carmel Evangelical Lutheran Church was effected with the following members:

Joseph Ament,	Elizabeth Ament,
Susannah Ament,	Adam Lenhart,
J. K. Bash,	Elizabeth Lenhart,
Hannah Bash,	Ada Lenhart,
D. Loutzenhizer,	Peter Lenhart,
Sarah Loutzenhizer,	Margaret Lenhart,
Joseph Stough,	Frances Lenhart,
Joseph Best,	Henry Lenhart,
Catherine Best,	Hezekiah Ament,
G. W. Ament,	William M. Loutzenhizer.

The majority of these persons were former members of the Brush Creek and Hankey churches in Westmoreland county. The organization was completed September 14, 1872 by the adoption of a constitution and the election of Joseph Ament and Joseph Stough as the first church council. Rev. Colver preached for them only a few months. Rev. J. H. Houseman, pastor of North Zion charge, began to serve them January 1, 1874 and continued to preach for them about two years.

July 1, 1876, Rev. O. F. Harshman became the supply pastor of the Hankey church. With the true spirit of a missionary, he journeyed to Turtle Creek on the first day of October of the same year to see how it fared with the Lutherans there. To his surprise, he found that a General Council pastor had entered the field during the vacancy, captured the major portion of the members of Mt. Carmel, and organized a new church in lower Turtle Creek under the name St. Mark's. Rev. Harshman was not a man to be easily discouraged. Unfurling his colors, he went to

work, recaptured his congregation, and soon had the people greatly enthused. During the first year of his pastorate here, he added twenty-four new members to the church and increased the average attendance of the Sunday-school to more than one hundred. The people soon began to talk of building a church. The greatest difficulty was the selection of a site. The committee having the matter in charge purchased a lot in upper Turtle Creek, only three members of the congregation dissenting from their action. The great machine shops at East Pittsburgh and Wilmerding had then not been built, and the site selected was regarded as most convenient for the people whom the church aimed to reach. At this time not more than three families of the congregation lived in the lower town. The corner-stone of the new church was laid on Good Friday, April 19, 1878, and the church was dedicated on Easter Sunday, April 13, 1879. The dedicatory sermon was preached by Rev. J. H. W. Stuckenberg, D. D. The young pastor proved his mechanical as well as pastoral skill during the time of building, helping to lay the foundation wall and frame the church as well as to nail on the roof. He well deserved the success that he achieved. He preached his farewell sermon September 21, 1879.

The isolation of this church made it difficult to serve. Sometimes the Westmoreland county pastors preached for them, and sometimes the pastors of North Zion. It was not an arrangement that was conducive to great growth. The church barely managed to maintain an existence.

In 1887, it was united with the Braddock mission to form a charge, and enjoyed the pastoral services of Rev. Luther M. Kuhns from January 1, 1887 to August 5, 1888, and of Rev. Charles Reinewald from September 1, 1888 to October 2, 1892. By this time the erection of the mammoth Westinghouse plants in the lower Turtle Creek Valley had drawn the major portion of the members of Mount Carmel into the lower town, and a new church was made necessary to meet the new conditions. A number of Turtle Creek Lutherans, realizing this, bought a lot on Airbrake avenue in June, 1891, and were gradually paying for it. When the Braddock church became self-sustaining in 1893 and Mount Carmel was once more left alone, the Turtle Creek Luth-

erans began to lay their plans for the organization of a new church. Rev. J. E. Maurer, Missionary President of the Pittsburgh Synod, visited them and on November 12, 1893 effected a temporary organization with fourteen members. This organization was completed January 21, 1894, when a constitution was adopted and the charter membership increased to thirty. Twenty-one of these people were former members of Mount Carmel. The name adopted by the new organization was Alpha Evangelical Lutheran Church.

Rev. J. Elmer Bittle became pastor of this mission March 1, 1894. The services were held in Black's Hall and were well attended. The genial manner of the pastor attracted a large circle of young men who soon identified themselves with the church, and made the public services very attractive. The membership increased to seventy-seven the first year. The Board of Home Missions made an appropriation of \$200.00 a year toward the support of a pastor for two years when the church became self-sustaining.

July 1, 1894, ground was broken for the erection of a new church, and on January 27, 1895, it was dedicated. The church cost \$7,000.00 exclusive of the lot, and is now free from debt. Large accessions have crowned the ministry of Rev. Bittle and the membership is now about three hundred.

FIRST ENGLISH EVANGELICAL LUTHERAN CHURCH.

BRADDOCK, PA.

In the summer of 1885, Mr. G. W. C. Day, a member of Trinity Lutheran Church, of Connellsville, Pa., removed with his family to Braddock. He found a number of English Lutherans in the town but no church. Many of these Lutherans had already united with other churches, and were quick to invite all newcomers to do the same thing. Mr. Day was not the kind of a man to respond favorably to such invitations. Soon after his arrival he made the acquaintance of Mr. and Mrs. Jacob Hoffman, devoted members of the First English Lutheran Church of Johnstown, Pa. It was soon decided to make the attempt to organize an English Lutheran Church in Braddock. Mr. Hoffman

deserves great credit for his interest in this movement. A communication was sent to the Southern Conference of the Pittsburgh Synod, and, at their request, Rev. Isaiah Irvine, the missionary president, visited the town. After conducting services for a few weeks in a rented hall, he organized a church August 15, 1886. Two weeks later he presented a Constitution for the "First English Evangelical Lutheran Church of Braddock," which was adopted and signed by the following persons :

Jacob A. Hoffman,	P. F. Emmert,
Mrs. Jacob A. Hoffman,	Mrs. P. F. Emmert,
Jesse Houtz,	Lewis Weil,
Mrs. Lizzie Houtz,	Mrs. Lewis Weil,
Charles Becker,	Wilson Marks,
Gottlieb Weil,	Maggie Weil.

These twelve persons, however, did not represent the full strength of the mission. There were eighteen members in the original organization besides a number of others who became members as soon as they received their certificates.

No other mission was ever established under clearer skies. The people were harmonious and enthusiastic. But on the day of their first communion service a bomb was exploded in their midst, when one of the members arose and moved that the mission unite with the General Council. The motion was not in order since the constitution required a two weeks' notice for the consideration of all amendments, and the president of the meeting so ruled. This ruling caused the meeting to break up in confusion, and when, on the following Sunday, Rev. John G. Goettman, D. D., appeared before the congregation as a peacemaker, a large percentage of the members of the mission and almost the entire Sunday-school arose and withdrew. A General Council pastor organized the seceders into a new church on February 8, 1887, and the General Synod was accused of "pre-empting forbidden territory."* Rev. Isaiah Irvine deserves great credit for the patience and tact which he displayed at this time. On the 5th

* See Report of Missionary President of the Pittsburgh Synod of the General Council for 1887.

day of December, 1886, there was a general reorganization of the working forces of the mission, a number of the seceders returned, and the skies began to brighten. Rev. Luther M. Kuhns was commissioned by the Board of Home Missions January 1, 1887, as the first pastor. To guard against any future "panics" a charter was secured from the court of Allegheny county on June 27, 1887. The petition for the charter was signed by :

L. M. Kuhns,
M. A. Steiner,
Edward Gustkey,
Wilson Marks,
A. J. Potter,
L. E. Gustkey,
D. D. Steiner,
H. J. Elder,

J. A. Hoffman,
M. B. Grubbs,
G. W. C. Day,
Mrs. Clara M. Day,
W. M. Loutzenhizer,
M. E. Loutzenhizer,
S. K. Orms,
L. G. Hoffman.

The officers of the church at this time were : G. W. C. Day and Jacob A. Hoffman, elders, and D. D. Steiner and Wilson Marks, deacons.

Rev. L. M. Kuhns pushed the work vigorously, and a number of strong accessions were made to the congregation. Just when he seemed to be getting the work well in hand, however, he resigned and removed to Omaha, Neb., August 5, 1888. About this time the enemies of the church, having been beaten on the field, made a persistent effort to induce the Home Mission Board to withdraw its support. And they came perilously near succeeding, as the synodical records clearly show. When the unwelcome news was made known to the church in Braddock, one of the members arose and said : "Brethren, if the Home Mission Board goes back on us, I'll see this thing through myself." The men of the Pittsburgh Synod were thoroughly indignant at the proposed abandonment of the church, and the Home Mission Board, seeing how near it had been to committing an unpardonable blunder, commissioned Rev. Charles Reinewald and sent him upon the field as the second pastor of the mission September 1, 1888. The people gave him a warm welcome. The attendance at the services increased rapidly, and it was soon determined to build a church. Two sites were available, one on Fifth street

held at \$1,700.00, and the other on Fourth street held at a somewhat higher figure. The latter was much the better location, but the pastor favored the cheaper site, and it was purchased. The contract for the church was let to Mr. Steiner, whose many courtesies will not soon be forgotten by the older members of the congregation. April 13, 1890, the congregation said farewell to the black walls of the old hall, and occupied the basement of their new church. On June 15, 1890, the church was dedicated. It was a happy day for the people. Several of the other churches of the city closed their doors in the evening that they might rejoice with them in their feast of dedication. Rev. J. G. Goettman, D. D. and Rev. J. W. Poffinberger were the officiating ministers, the former preaching the sermon and the latter conducting the business. The church cost about \$4,500.00, and has given the congregation good service. Rev. Reinewald's ministry was eminently successful. Large numbers of people were added to the church, and the congregation in 1892 declared itself self-sustaining. This action was somewhat premature, as later experiences proved, but it was hastened largely by the desire to dissolve the union with Mount Carmel church and secure the full time of their minister. Rev. Reinewald resigned October 12, 1892. Rev. A. H. Spangler was the pastor from April 16, 1893, to September 5th of the same year. Rev. Harry L. Yarger became pastor November 1, 1903. He came at a very discouraging time. A great financial depression had fallen upon the country, the steel mills were closed, and business was at a standstill. Then the congregation saw the mistake of assuming self-support too soon. Rev. Yarger was sent to Baltimore, Md., to consult with the Home Mission Board about further assistance. He was successful, and the Braddock church became a mission once more December 1, 1894. Rev. Yarger ministered to them until May 1, 1895, when he became the Western Secretary of the Board of Church Extension.

The fifth pastor was Rev. Ira M. Derrick, who served from May 5, 1895, to July 31, 1898. The sixth and present pastor is Rev. William J. Bucher, who came upon the field on Thanksgiving Day, November 24, 1898. At this time the mission numbered 110 members. Rev. Bucher worked very quietly, but soon

accomplished a splendid work. Self-support was easily assumed May 1, 1901. The church was soon freed from debt. In every department of work there were marked evidences of spiritual force. The First English Lutheran Church of Braddock is fast becoming one of the strong and influential churches of the Pittsburgh Synod. The present membership is 250.

TRINITY EVANGELICAL LUTHERAN CHURCH.

TARENTUM, PA.

In the spring of 1859, Rev. A. C. Ehrenfeld, pastor of the Hankey church in Westmoreland county, engaged to preach in Tarentum and several other points on the west side of the Allegheny river, with a view of organizing the scattered Lutherans of this region into a congregation. After preaching nearly a full year in Tarentum, East Tarentum and Springdale, a meeting was held in the German Lutheran church of Tarentum, February 17, 1860, to consider the expediency of organization. On motion, Isaac Huff, Esq., was chosen to preside, and Francis M. Johnston acted as secretary. The pastor then stated the purpose of the meeting and urged the importance of the proposed organization. All persons interested were requested to hand in their names, and thirty-eight complied.

Rev. A. C. Ehrenfeld,	Isaac Huff,
Maria E. Ehrenfeld,	Eliza Huff,
Charlotte E. Ehrenfeld,	Rachel Huff,
Henry S. Ehrenfeld,	Diana Daily,
Mary Jane Ehrenfeld,	Catherine Park,
John Orris,	William Harris,
Elizabeth Orris,	Susan Harris,
Jacob Bortner,	Jesse Kuhn,
Martha Bortner,	Magdalena Kuhn,
Mary Bortner,	John Negley,
William Smith,	Regina Negley,
Barbara Smith,	William Wilson,
George Shoop, Sr.,	Julia Wilson,
Mary Shoop,	Mrs. Elmira Myers,
Michael Shoop,	Elmira Myers,

Sarah J. Shoop,
Ann Rebecca Fry,
James Remaley,
Philip Bigley,

George Shoop, Jr.,
Mary Shoop,
Mary Ann Wilson,
Conrad Itellar.

The first church council was composed of Isaac Huff, Henry S. Ehrenfeld, Jacob Bortner and William Wilson. The first constitution adopted was that given in the Hymn Book of the General Synod. The first place of worship was an old school-house which was purchased and fitted up at a cost of \$100.00. This building was dedicated as a Lutheran church May 13, 1860. Rev. Ehrenfeld resigned the mission in December, 1861. April 1, 1862, Rev. Peter G. Bell became pastor. Encouraging progress was made and the mission assumed self-support in 1863. But just when everything seemed favorable to the establishment of a strong church, a nasty scandal arose which led not only to the resignation of the pastor but also to the disbandment of the congregation. There were about sixty members in the church at the time of this unfortunate occurrence, thirty-nine of whom united with the new Evangelical Lutheran church organized in Springdale, seven or eight went to the German Lutheran church of Natrona and the rest were scattered. The cause of English Lutheranism in Tarentum was given a blow from which it has not recovered to this day. Nothing was done in the way of a reorganization for about twenty-one years and then, strange to relate, the General Synod and the General Council both tried to do something at the same time. The race was between Rev. Luther M. Kuhns of the General Synod and Rev. Duncan M. Kemerer of the General Council. The General Council organization was effected July 11, 1886 and the General Synod organization August 20, 1886. Rev. Kuhns served the latter organization in connection with Freeport, and was granted an appropriation of \$150.00 by the Home Mission Board, but the General Council people made such a strong official protest that on January 1, 1887 the missionary was withdrawn and the mission abandoned. The members of the mission were counseled to unite with the General Council church but only a few complied.

The third attempt to found a church of the General Synod in Tarentum came from an unexpected source. It came in the

form of a petition addressed to Rev. J. W. Poffinberger, President of the Advisory Board of Home Missions, and signed by thirty persons who had withdrawn from the General Council church, praying for the establishment of a General Synod church, and stating that if such a mission was not organized, they would all unite with the churches of other denominations. It was not easy to answer such a petition. Rev. J. Q. Waters, President of the Pittsburgh Synod of the General Council, was notified and asked to take some action to restore harmony. The Advisory Board held a special meeting in Trinity church, Allegheny, April 2d, to discuss the matter, at which meeting three of the petitioners from Tarentum were also present. The field was visited by members of the Board, and the Missionary President was instructed to hold services for them. He preached for them twice on Sunday, April 8, and more than fifty persons were present at each service. The "handwriting on the wall" was too plain to be misunderstood, and an organization was authorized. Rev. J. E. Maurer, Missionary President, effected this organization June 11, 1894, with thirty-five members. A constitution was adopted July 29, 1894, and signed by twenty-three persons.*

T. B. Lelles,	E. E. Maurhoff,
W. R. Tuxford,	J. C. Beatty,
S. J. Shearer,	Etta E. Beatty,
Margaret Fleck,	Flora Fleck,
Maude Shearer,	Mabel Spahr,
F. W. Spahr,	C. L. Felmly,
James Cunningham,	C. H. Maurhoff,
M. Daisy Spahr,	Annie E. Maurhoff,
M. Carl Spahr,	Mrs. L. J. Tuxford,
Mrs. A. M. Cunningham,	Mrs. M. E. Beatty,
Mrs. E. A. Shearer,	Mrs. M. J. Spahr,
F. Walter Maurhoff.	

During the summer of this year, Rev. C. F. Jacobs, a theological student, preached for them. Rev. J. K. Hilty was pastor from November 1, 1894, to December 1, 1895. Rev. Winton and others supplied them until May 1, 1897, when Rev. Alexander

* See Minutes of Pittsburgh Synod for 1894, p. 21.

MacLaughlin became their regular pastor. On May 24, 1896, at a congregational meeting the present name of the church was adopted, and the council was instructed to apply for a charter. The congregation then worshipped in Dunlap's Hall on Randolph street.

As soon as Rev. MacLaughlin could get the reins well in hand, a lot on Allegheny street was purchased from D. B. McConville, and on August 3, 1897, the erection of a church was begun. The corner-stone was laid November 4th with impressive cere-



TRINITY EVANGELICAL LUTHERAN CHURCH,
Tarentum, Pa.

monies, no less than seven Lutheran pastors being present. The sermon for the occasion was preached by Rev. J. W. Schwartz, D. D. September 11, 1898, the beautiful church was dedicated. Rev. John Weidley, D. D., preaching in the morning; Rev. Samuel Schwarm, D. D., in the afternoon, and Rev. H. N. Follmer in the evening. The church cost \$7,000.00, and is a model of churchly architecture. The choir, which has the reputation of being the finest volunteer choir in the Synod, gave excellent music. Rev. MacLaughlin was succeeded in the pastorate April

8, 1900, by Rev. Braden E. Shaner, one of the hardest workers in the Synod. The church has received a number of needed improvements; the debt has been paid; the membership has been increased to 118, and a general air of prosperity pervades every department of the work.

FIRST ENGLISH EVANGELICAL LUTHERAN CHURCH.

SHARPSBURG, PA.

This church is one of the "first-fruits" of the modern Home Mission work of the Pittsburgh Synod. In answer to an urgent plea from several Lutherans living here, Rev. Isaiah Irvine visited the field, and organized a congregation of twenty-two members, June 26, 1887. A Sunday-school was organized at the same time, which soon had an enrollment of more than one hundred children. The services were held in a rented hall, and the mission was dependent upon such supplies as the busy Missionary President could give them. In spite of all these unfavorable conditions, however, the mission grew and prospered. In the spring of 1888, a corner lot on North Main street was purchased, and the erection of a chapel begun. William Weckbecker, Henry Beck and Finley H. Kuhns were the building committee. They were wise enough to build within their means and save the mission from burdensome debt. The lot cost \$2,500.00 and the chapel \$1,768.00, making a total investment of \$4,268.00. On the day of dedication, September 1, 1888, Rev. J. G. Goettman, D. D., preached the sermon, and Rev. Isaiah Irvine conducted the finances. The church received the assistance of the Board of Home Missions until June 2, 1892, when it assumed self-support. In 1899 the church building was greatly improved, and all the indebtedness was provided for by one generous "free-will offering" of the people. On May 11, 1903, the trustees of the congregation purchased a beautiful modern home for their pastor at a cost of \$4,650.00. When this is fully paid for, it is the purpose of the congregation to build a new house of worship. The membership is now 225, and the future of the church is bright with promise. The following pastors have served the congregation:

Rev. H. F. Long, November 25, 1888, to December 7, 1890.

Rev. S. D. Daugherty, July 1, 1891, to July 12, 1896.

Rev. I. P. Zimmerman, September 15, 1896, to July 31, 1898.

Rev. S. J. McDowell, November 1, 1898, to December 31, 1900.

Rev. H. E. Berkey, January 1, 1901, to January 1, 1903.

Rev. J. Harry Main, May 13, 1903, to —.

BETHANY EVANGELICAL LUTHERAN CHURCH.

PITTSBURGH, PA.

Early in January, 1888, East End Pittsburgh was canvassed by Rev. Isaiah Irvine, Missionary President of the Pittsburgh Synod, for the purpose of organizing a congregation. With the aid of Rev. J. G. Goettman, D. D., pastor of Trinity Lutheran church, Allegheny, and others, a congregation was organized on the 29th day of January, with an enrollment of 33 members. Following is the covenant and list of charter members :

"In reliance upon the grace of God, and for the glory of His Name: We, the undersigned, believing the doctrines of the Evangelical Lutheran Church, and with the purpose of constituting a Christian congregation in East End Pittsburgh, County of Allegheny, State of Pennsylvania, in harmony with the Evangelical Lutheran Church in doctrine and worship, do herewith subscribe our names."

G. W. Hilty,	Mary Hilty,
E. R. Hugus,	Andrew Obitz,
Margaret Obitz,	John C. Graff,
F. Householder,	Felicia H. Lawson,
Mrs. M. Guepner,	M. M. Beighley,
J. W. German,	Mrs. Everett,
Elizabeth L. Graff,	Mrs. Jane Johnston,
Miss Nealy Guepner,	Mrs. M. E. Harrison,
Emanuel Beighley,	Mrs. Jennie H. Reamer,
Mrs. Street,	Jacob Haney,
Daniel Hilty,	A. A. Shotts,
T. R. Shotts,	Katie V. Lawson,
Mrs. P. Hugus,	Mrs. C. W. Culp,
Mr. C. W. Culp,	Sarah Murphy,
Mrs. Margaret M. Watt,	Mrs. S. M. Blyholder,
Miss Regina Guepner,	Mrs. L. Householder,
Chas. H. H. German.	

The constitution prepared by the Board of Home Missions was adopted. This constitution has given place to an entirely new one prepared and printed by a committee consisting of Rev. John Weidley, Thomas A. Johnston, J. W. Rugh, M. D., Frank P. Harbaugh, William Pore and H. A. Guepner, appointed at a congregational meeting held April 4, 1894. The constitution was adopted at a congregational meeting on July 11, 1894.

The first council consisted of the following named persons: Elders, Daniel Hilty and Emanuel Beighley; Deacons, Frederick Householder, Abner A. Shotts, Jacob Haney and James W. German. Two of these are deceased, Daniel Hilty and Abner A. Shotts. Messrs. Householder, Beighley and Haney are yet with the congregation and are active and worthy members.

The congregation and Sunday-school worshipped in Smith's Hall, Centre Avenue, near South Highland Avenue, until January 5, 1890. The first pastor was Rev. G. L. Hamm, a graduate of the Theological Seminary at Gettysburg. He entered upon the field July 1, 1888. Soon after a lot was purchased on North Highland Avenue and Kirkwood Street, for six thousand dollars. In order to secure this, one thousand dollars was borrowed from the Board of Church Extension, and a mortgage given for the remainder. This amount was returned after a few years, and was the only assistance received from the Church Boards. The purchasing of the lot proved to be a wise transaction, for, a few years later it could not have been bought for many times the amount paid for it. On the rear of the lot and fronting on Kirkwood street, was a small four-roomed brick house, which was used as a parsonage, and proved to be a great help to the congregation. In the following year a neat frame chapel, consisting of two rooms, was built at a cost of two thousand dollars. It was dedicated, free of debt, on January 5, 1890. Rev. Frederick W. Conrad, D. D., editor of the *Lutheran Observer*, and Rev. J. W. Poffinberger, President of the Pittsburgh Synod, assisting the pastor. Slow but steady progress was made. In the spring of 1891, Rev. Hamm's health failed, and in the early part of the summer he resigned the charge.

At a congregational meeting held May 6, 1891, Emanuel L. Beighley, chairman, and Andrew M. Kirker, secretary, Rev. John

Weidley, a theological student, and member of the senior class in the Seminary at Gettysburg, was elected. The call was accepted, and the new pastor preached his first sermon to an audience of forty, on Sunday, July 5, 1891. The membership was small but willing to work. New and hopeful members were added. The Sunday-school grew in numbers and favor until there was soon a demand for better accommodations. Here we must note the good work that was done by Mr. Frank P. Harbaugh, teacher of the Bible class, and member of the church council. It was largely through his enthusiasm that a committee was appointed by the council, June 20, 1894, to report on the "advisability and possibility" of building a new and larger house of worship. At a quarterly congregational meeting, held July 11, 1894, a favorable report was submitted, and a committee of three was appointed to secure architectural plans and specifications, and present the same at a special meeting. William Pore, H. A. Guepner and Frederick Householder were chosen; and, at the special meeting, August 8th, presented plans which were adopted, and the committee authorized to go on with the erection of the building as soon as possible. The contract was let to Mr. William Bauersmith, the lowest bidder. Riddle and Keirn were the architects. Ground was broken on the 10th day of October, 1894. The parsonage was torn down, and the work for the new building begun. The winter was very cold, and the weather unfavorable to building, hence the work was delayed. The Sunday-school department was not finished until May, 1895. The first service was held in it on Wednesday evening, May 8th, when a large congregation assembled for worship. A formal service was conducted on Sunday, May 12th. Rev. J. G. Goettman, D. D., preached in the morning, and Rev. C. B. King, pastor of St. Mark's, Allegheny, preached in the evening.

On Monday morning, May 13th, workmen began tearing down the frame building. The corner-stone of the new structure was laid on Sunday afternoon, June 23, 1895. Rev. A. J. Bean, pastor of the Brushton Avenue Lutheran Church, preached the sermon. The weather was favorable to outdoor service, and a large congregation witnessed the laying of the stone. The contents of the box placed in the stone are these: Pittsburgh Leader,

Telegraph, Gazette, Dispatch, Times, Post, Volksblatt, the Connoquenessing Valley News, Lutheran Monthly, Observer, Evangelist, World, Sunday-school Journal, Book of Worship, Missionary Journal, constitution of the congregation, constitution of Sunday-school, history of the congregation, list of charter members, minutes of last Synod, names of the first council, Columbian half-dollar, emblem of Liberty, Liberty cent, two coins stamped in 1888, two in 1890 and two in 1895, and a Bible. The work proceeded without any prolonged delay, and the building was ready for dedication, October 20, 1895.

The Pittsburgh Synod was celebrating its fiftieth anniversary in Bethany Church during the week of dedication. The building was set apart to sacred purposes on Sunday morning, October 20, 1895. A printed program, prepared for the occasion, was used. Rev. H. Louis Baugher, D. D., President of the General Synod, preached the sermon, and was assisted by members of Synod. Twelve thousand dollars were subscribed before the building was set apart to its uses. In the afternoon a Sunday-school rally was held, presided over by the superintendent. A number of addresses were made by members of Synod. A platform meeting was held on Thursday evening, October 24th. Ministers of the leading denominations of the city were present and gave congratulatory remarks.

The building is of stone and brick, and has two apartments, with a seating capacity of five hundred in each department. The size of the auditorium is 60 x 53 feet. Sunday-school room 57 x 40 feet. On the first floor of the Sunday-school room are pastor's study, ladies' parlor, five class rooms, and a Sunday-school library. On second floor are primary, and six large class rooms. The entire basement is finished and furnished with kitchen, assembly hall and two lavatories. The church auditorium has a bowled floor, and semi-circular cushioned pews. In the rear of the pulpit is a pipe organ, costing twenty-two hundred dollars. There are three large rosary windows, giving abundant light. There are two entrances. The main one is surmounted by a tower 84 feet high. A turret surmounts the other. The building is heated by steam, and lighted with electricity. It is Romanesque in style, and bears favorable comparison with other

churches in this city of magnificent structures. The building and ground are valued at eighty thousand dollars.



BETHANY EVANGELICAL LUTHERAN CHURCH.

Pittsburgh, Pa.

At a congregational meeting in November, 1895, the following resolutions, presented by Thomas A. Johnston, were unanimously adopted :

“ WHEREAS, Much credit is due to the building committee for

the manner in which they have carried on the work to which they were set, the business-like methods which have characterized their conduct of the same, their good taste, excellent judgment and strict impartiality, their untiring zeal and energy impelled by their love for and loyalty to Bethany Lutheran Church, be it

Resolved, That we, the congregation of Bethany Evangelical Lutheran church, tender our most hearty thanks to brothers William Pore, H. A. Guepner and Frederick Householder for their labor of love in our behalf, and be it

Resolved, That they be and are relieved from further duty in the premises and ever held in grateful and loving remembrance by us, with the prayer that they may attain the same measure of success in all their spiritual and material undertakings, and that God, in His infinite love, may fit them as living stones in that grander temple, that house not made with hands, eternal in the heavens."

In the summer of 1901, the interior of the church building was completely renovated, at considerable cost, under the direction of William Pore. The walls were refrescoed, and the wood-work revarnished. A new carpet was laid in the main auditorium, and additional railing and drapery were placed in the choir loft, adding very much beauty to the general appearance. The Sunday-school rooms were given special attention. Upon the three large panels in the rear of the superintendent's desk were printed, in letters of gold, the Ten Commandments, the Lord's Prayer and the Creed. The church was re-opened for service on Sunday morning, September 8, 1901.

In the month of November, 1902, under the supervision of H. A. Neider, a member of the congregation, who gave his work gratuitously, the basement of the church under the Sunday-school rooms was completed. A floor was laid, new lights put in, walls and wood-work painted, and everything changed so as to give it the appearance of being entirely new. This room will accommodate about two hundred and fifty people, and is called the "Assembly Hall." It is used as a meeting-place for the brotherhood. It also serves as a reading-room. All the morning papers are on file, and many of the leading magazines, and our church papers. It is open every evening from 6:30 to 9:30 o'clock.

Wednesday evening, December 31st, will be remembered with pleasure by every member of Bethany. The regular mid-week

service was held in the main auditorium. A large audience was present. The members of the council sat upon the platform with the pastor. The quartet was present and sang its best in the rendition of appropriate anthems. The pastor preached a brief sermon on the subject, "The Church of the Living God." After the sermon the new treasurer of the congregation, J. Charles Aufhamer, was given permission to speak. He held in his hand the recent mortgage of twenty-three thousand dollars upon our property, and triumphantly declared that it had been redeemed by our esteemed friend and benefactor, William Pore. Upon the formal announcement of this good news, the congregation arose and sung the doxology, "Praise God from Whom all blessings flow." Thomas A. Johnston, one of the members of the council, and its secretary, next arose, and in well-chosen words eulogized the spirit of kindness that prompted the payment of the debt, and offered the following resolutions:

"WHEREAS, Through the Providence of God, there has been raised up one, actuated with love for Him and His people in the same spirit that prompted the Psalmist to say, 'The works of the Lord are great, sought out of all them that have pleasure therein,' by whose generosity we are enabled to declare our congregation free from debt, be it

Resolved, That we, the members of Bethany Evangelical Lutheran congregation, do hereby certify our gratitude to our brother, William Pore, for his great kindness in canceling, at his own cost, the mortgage on our church property, thereby making it possible for us to say, 'We are free,' and assure him from the depths of our hearts that we will ever hold him in kindly remembrance for this princely gift, together with his many other gracious deeds."

This is an outline of the organization and the work of the congregation in its history of fifteen years. The congregation has endeavored to keep in good standing with the work at large, and with the sister denominations with which it is associated. We believe that it has done something to hold up the banner of the Lutheran Church in this part of the city, where it was hitherto scarcely known.

The accompanying figures are the amounts contributed by Bethany congregation for benevolence and for all objects during the fifteen years of its existence, and as reported in the parochial tables of the minutes of the Pittsburgh Synod. These do not in-

clude the cost of the lot and church building, nor the amount towards the building of the Church of the Redeemer, nor a number of other incidentals contributed for local work and special beneficence. Estimating these, the congregation has contributed for all purposes in the fifteen years one hundred thousand dollars. It now has a church property valued at seventy-five thousand dollars :

<i>Year.</i>	<i>Benevolence.</i>	<i>All Objects.</i>
1888.....	\$37 45	\$75 00
1889.....	55 75	2,054 75
1890.....	110 15	3,798 35
1891.....	121 79	1,423 77
1892.....	380 61	1,748 03
1893.....	453 88	1,882 49
1894.....	209 97	2,009 61
1895.....	300 37	2,354 15
1896.....	332 69	2,663 99
1897.....	387 72	3,371 52
1898.....	674 03	5,005 45
1899.....	852 44	5,110 18
1900.....	895 76	5,032 76
1901.....	940 10	5,588 08
1902.....	1,341 64	7,745 90
Totals	\$7,094 35	\$49,864 03

MT. ZION ENGLISH EVANGELICAL LUTHERAN CHURCH.

PITTSBURGH, PA.

What was to be known during the early years of its history as the Lawrenceville English Evangelical Lutheran Church was organized March 18, 1888, by Rev. Isaiah Irvine, in Arsenal Bank Hall, corner 43d and Butler streets, Pittsburgh, Pa., with 23 charter members. The first council consisted of two elders : Dr. C. Blyholder and G. H. Schauwecker, and four deacons : H. A. Grupen, H. C. Johnston, Fred. Hagle and Jacob Regelman. At the first regular council meeting it was authorized that hymn books be purchased. At this meeting also Rev. Irvine presented a constitution in harmony with the doctrinal position

of the General Synod, which, with a few additional clauses, was adopted. Rev. B. E. Shaner supplied the mission during the first summer. At the time of the meeting of Synod, the membership had grown to 52, with a Sunday-school of 80. Catechetical instruction was early begun, and has been faithfully practiced ever since. This Lutheran custom has produced an intelligent and stable constituency. On November 10, 1888, at a congregational meeting, a unanimous call was extended Rev. C. A. Britt, to become the pastor at a salary of \$700.00, part of which was to be provided by the Board of Home Missions. A reply was received from Rev. Britt, stating that he had decided to accept the call, and would enter on his duties as pastor January 1, 1889.

The report of the Auditing Committee shows that during the first year of the mission about \$400 had been raised. Early in this pastorate books were provided for subscriptions for a new church, and a committee of three was appointed to secure prices of lots on which might be erected a house of worship. Owing to differences of opinion as to suitableness of location, the purchase of a lot was considerably delayed. An agreement was finally reached, and it was decided to buy the lot located at the corner of 44th and Sherman streets (then Irwin avenue) for the sum of \$4,920. August 5th, 1890, the pastor tendered his resignation to the church council to take effect November 1st. The work had prospered greatly under his pastoral care. The tabulated results show a net gain in all branches of more than 100 per cent. An interim of two months occurred, during which time Rev. W. E. Main supplied the congregation. On the 23d of November, Rev. C. P. Harrah was elected pastor at a salary of \$800, \$500 from the mission itself and \$300 from the board. The pastor elect began his labors January 1st, 1891. The work developed along all lines, the hall soon becoming too small to accommodate the rapidly growing audiences. During this whole year, the congregation were looking forward to the time when they could have their own house of worship. Early in 1892, plans were presented to the congregation for a church building, which were unanimously adopted.

In June, the following building committee was elected: S. O. Kyle, John Hake and Wm. A. Peterson. Work upon the new

church was begun at once, and on October 3d the corner-stone was laid, the address being delivered by Rev. John Weidley. The first story was hurried to completion and dedicated March 19, 1893, Rev. A. S. Hartman, D. D., preaching the dedicatory sermon. Rev. C. B. King had charge of the finances, and succeeded in raising about \$2,500. Rev. C. P. Harrah conducted the services



MT. ZION ENGLISH EVANGELICAL LUTHERAN CHURCH.

Pittsburgh, Pa.

and performed the act of dedication. The structure thus dedicated consisted of an audience room, primary and Bible classroom and a kitchen. The fond hopes of these people were at last realized. This dedication feast was a season of real joy, but not long unalloyed, for on the following Sabbath, the pastor, who proved himself a true man of God, was stricken with typhoid fever,

from which death resulted. To say that he was loved is meagre praise. He was willing to spend and be spent for those under his care. He asked none of his flock to do what he was not willing to do himself. With his own hands he toiled for the completion and dedication of that building in which he was never permitted to preach. His labors of love and genial disposition are yet feelingly spoken of by all who had met him. His ministry on this field must not be measured by months and years, but by uplifted lives, purer motives and a more generous support of the kingdom of God. He laid down the work, so hopefully assumed and assiduously prosecuted, April 23, 1893, in the 35th year of his age.

A vacancy of six months followed. A congregational meeting was announced for September 12, 1893, for the election of a pastor, at which time a unanimous call was extended Rev. H. N. Follmer. The call was accepted, and he took charge October 8th. The steady growth characteristic of the congregation from its organization continued. Notwithstanding the heavy blow occasioned by the death of Rev. Harrah, with the coming of the new pastor new interest was created and blasted hopes revived. The debt on the church property was annually reduced. A branch Sabbath-school was begun in Millvale under the supervision of the pastor. On September 27th, 1896, the church became self-sustaining.

In the spring of 1898 the erection of the second story of the church was begun. The structure was completed and dedicated December 18; Rev. H. H. Weber preached in the morning and Rev. John Weidley, D. D., delivered the dedicatory sermon in the evening. Revs. Weber and King solicited contributions. The second story cost \$10,000, which, with the \$5,000 debt still resting on the first story, made a total debt of \$15,000. About \$5,000 of this amount was raised on the day of dedication, leaving a debt of \$10,000, \$2,000 of which was due the Board of Church Extension. The following year, Mr. Andrew Carnegie donated the congregation a handsome pipe organ. At a meeting regularly called April 29th, 1900, it was decided to change the name of the church from "The Lawrenceville English Evangelical Lutheran church" to "Mt. Zion English Evangelical Lutheran church." December 23d,

1901, Rev. H. N. Follmer tendered his resignation. The resignation took effect February 1st, 1901. An interim of three months followed, during which time Rev. C. P. Wiles received and accepted a call to become his successor. This pastorate was begun May 1st. Installation services were held May 23d.

An effort has been made to reduce the indebtedness, with the result that \$3,000.00 have been paid, \$2,000.00 of which were returned to the Board of Church Extension, leaving a debt of \$7,000.00. The entire church property is valued at \$28,000.00. While Mt. Zion is but fifteen years old, she started a mission in Millvale more than two years ago, and gave about forty of her members towards its organization. Mt. Zion's present membership is about 400, with a Sunday-school of 300; a Y. P. S. C. E. of 60; a Junior C. E. of 90, and a missionary society of 40. The congregation has been liberal towards benevolent objects, always meeting its apportionment, except the years when the church was building. Thus, under the blessing of God, while trials and discouragements have been many, the church has had steady growth, exerted a strong influence for good in this part of the city, and faces the future with courage and hope.

FIRST ENGLISH EVANGELICAL LUTHERAN CHURCH.

DUQUESNE, PA.

Duquesne is the home of one of the great iron and steel plants of the Carnegie Steel Company, and is located on the south bank of the Monongahela river, about twelve miles from Union Station, Pittsburgh.

The first Lutheran services here were held in the Presbyterian chapel, May 27, 1893, and were conducted by Rev. H. B. Winton, Missionary President of the Pittsburgh Synod. Conlin's hall was rented April 3d, and an organization effected April 24, 1892, under the name of Calvary Evangelical Lutheran church. A constitution was adopted at the same time and signed by the following members:

Z. T. Heilman,	William J. Heilman,
Mrs. Rosanna Heilman,	Mrs. Eva Furlong,
Mrs. Mary Heilman,	John Kitzmiller,

Henry Heilman,	Mrs. Jennie Kitzmiller,
Mrs. Mollie Heilman,	Mrs. Annie F. Milslagle,
Charles H. Winton,	Thomas Isaman,
Mrs. Elizabeth Snyder,	Mrs. Rebecca Isaman,
Christian Dreyer,	Charles Sumpter,
Mrs. Anna Dreyer,	Mrs. Lydia S. Sumpter,
Mrs. Maggie Burton,	Mrs. Mary Miller,
Robert H. Shick,	Annie E. Miller,
Mrs. Ida Shick,	Mrs. Clara G. Rohrer,
Mrs. Caroline Graff,	Mrs. Lena Richert,
Sadie M. Graff,	Adolph Quader,
Ella B. Graff,	Mrs. Sophia Benson,
Mrs. Ruth Graff,	John F. Kaestner,
Mrs. Adda Morrison,	Robert Bitler,
Mrs. Alice Morrison,	Mrs. Alice S. Bitler,
Mrs. Cora M. Vickers,	Mrs. Annie E. Quader,
H. N. Fleming,	Mrs. Sylvania Kaestner,
Mrs. Anna Fleming,	Levi Shaffer,
Mrs. Lulu Livingston,	Mrs. Lucinda Shaffer,
Mary Young,	Louis Winkelvoss,
Charles Hanson,	Michael Dierstine,
Mrs. Mary Hanson,	Jacob Dierstine,
Mrs. Minnie B. Fulmer,	John J. Brewer,
Rosa Young,	Mary C. Brewer,

Knud Jorgenson.

At a congregational meeting held December 11, 1892, the name was changed from Calvary to that which it now bears. The congregation was regularly incorporated August 12, 1893. The field was exceptionally ripe. It was the hope of the Missionary President that the church should be self-supporting from the beginning, but the great Homestead strike came on, the mills were closed, business was paralyzed, the congregation was scattered, and aid from the Home Mission Board became a necessity. Rev. Ozias F. Harshman became the first pastor of the church, November 26, 1892. He found the congregation scattered and discouraged. At the first communion service, held December 15, only thirty-three persons partook of the sacrament.

An effort was made to secure a church home at once. On

April 6, 1893, the congregation purchased three lots 75 x 115 on the corner of Fifth street and Kennedy avenue for \$2000.00, but were compelled to relinquish them a few months later owing to their inability to borrow a part of the purchase money. On February 26, 1894, Mrs. Mary Oliver, of the M. E. church, donated two lots on the southeast corner of Hamilton avenue and Second street, by her son William, of whom, at the same date, was purchased the adjoining lot for \$500.00. Some of the members of the church regarded this as a poor location, but the financial depression of the time was such that they were compelled to do the best they could. A small frame chapel, set on posts, was erected on this lot at a cost of \$810.00, and dedicated December 2, 1894. The Board of Church Extension extended a helping hand, granting a donation of \$100.00 and a loan of \$400.00. The W. H. & F. M. S. of the Southern Conference of the Pittsburgh Synod also gave the mission great encouragement by the donation of \$35.85. Little things were "big as mountains" to the Duquesne mission in those early days. In their modest little chapel the church grew and prospered. A tornado almost wrecked it, in the summer of 1895, but it was soon repaired. On May 15, 1899, the last dollar of debt was paid. After a pastorate of nearly nine years, Rev. Harshman resigned June 1, 1901 and removed to Cambridge, Ohio. Rev. William Ira Guss took up the work August 18, 1901, and is still the efficient pastor. The street in front of the chapel was graded and the building was put upon a substantial stone foundation. The chapel was thoroughly repaired within and without at an expense of \$1200.00, which was considerably more than its original cost. It is now one of the most churchly little houses of worship in the bounds of the Pittsburgh Synod. Self-support was assumed September 1, 1902. A comfortable parsonage was erected on the lot adjoining the church. The active membership has been increased to 174, and the prospects before the church are very bright.

ST. MARK'S LUTHERAN CHURCH.

ALLEGHENY, PA.

In January, 1886, a mission Sunday-school was organized by W. A. Rhodes in Rhodes' Hall, Allegheny, corner of East

Diamond and Ohio streets. There were seventeen children present at the first service and Mr. Rhodes became the first superintendent. At the beginning, this Sunday-school was independent of any church organization. Rev. J. M. Schneider, of the German Evangelical Church, soon became interested in them and organized them into a mission church under the name: "The First English Evangelical Church of Allegheny," although it was never the purpose of the mission to unite with the "Synod of North America," to which Rev. Schneider belonged. They had accepted his services as pastor because he was available and known to be heartily interested in their work. When the mission developed such a degree of strength that the workers began to consider the question of synodical relationship they addressed a letter to Rev. Isaiah Irvine, then Missionary President of the Pittsburgh Synod, asking for advice and pastoral supply. In his report to the Synod in 1889 concerning this work, Rev. Irvine says: "On the 6th of January, 1889, I preached to a band of worshipers on Third street, Allegheny, known as 'The First Evangelical Church of Allegheny,' which had been served by Rev. J. M. Schneider in connection with the Synod of North America. The services of the Missionary President were offered them as a supply until arrangements could be made to secure them a regular pastor, on the condition that they unite with the Pittsburgh Synod of the General Synod. The proposition was accepted and a constitution adopted on the third day of February, 1889. The offices were filled as presented by the constitution and installed, and thus another Lutheran mission was established with 21 members, to which 12 have since been added. A prominent feature of the mission is the Sunday-school which numbers 200 on the roll; besides that it is in a part of the city where the German language prevails among the older people and where the children usually incline to English churches." During the winter of 1889-1890, the mission was supplied by Pastors Isaiah Irvine, H. B. Winton, Dr. Baker, J. S. Lawson and Wm. E. Main, and the church membership was increased to 46.

July 1, 1890, Rev. C. B. King became pastor of the Mission. He first saw to it that the congregation was regularly incorporated as an Evangelical Lutheran Church of the General Synod, and

then went to work with characteristic energy. The interest in the services began to increase at once. The Sunday-school soon felt the need of better accommodations, and the need of a church home was made very plain. Accordingly, on February 1, 1891, a lot on the corner of North Avenue and Middle Street was purchased for the sum of \$6,200.00. April 1, 1892, the work of building was begun, and on September 18, 1892, the church was dedicated to God. The total cost of the church, including the lot, was \$15,300.00. This was a big sum for so small a congregation to raise, but the pastor was too wide awake to depend upon the members of the Mission for the money. Every dollar of it, with the exception of about \$1,500.00, which was given by the Mission itself, was solicited by Rev. King from business men of Pittsburgh and Allegheny; and, on October 29, 1894, about two years after the feast of dedication, St. Mark's Church was absolutely free of debt. The spiritual interests of the church were just as well cared for during these busy years as her financial interests. The Sunday-school grew rapidly, for there were hosts of little Germans in the neighborhood who gladly availed themselves of the spiritual advantages of St. Mark's. Under the superintendency of W. J. Patrick, 325 children were enrolled in the school. Large additions were made to the membership from time to time, and on July 1, 1897, the church assumed self-support. Rev. C. B. King resigned the pastorate December 31, 1898, in order to become the Missionary President of the Pittsburgh Synod. Rev. H. S. Gilbert was chosen to be his successor, and took charge of the work February 12, 1900. His services soon became unacceptable to the major portion of the congregation, and he resigned, amid much confusion, during the summer of 1901. Shortly after his resignation he requested a certificate of dismissal to the Pittsburgh Synod of the General Council, which was granted. Rev. Eli Miller became pastor of the congregation September 1, 1901, and has been steadily at work repairing the breaches, and re-establishing the work of the congregation. The work has required a man of experience and good judgment. Rev. Miller's work has not been in vain. The church is fast recovering her vitality and preparing for a great advance movement in the work of the Kingdom.

GRACE EVANGELICAL LUTHERAN CHURCH.

ALLEGHENY, PA.

The history of this church had its beginning in the work of the "Local Home Mission Committee" of Trinity Lutheran Church of Allegheny, Pa. The committee consisted of Rev. J. G. Goettman, D. D., Messrs. C. F. Stifel, J. Walter Hay, John Fite, Henry M. Schmidt and Fred. W. Kiefer. The committee was organized in 1891, for the purpose of establishing and supporting missions in and about Pittsburgh. The first work was the founding of Grace mission on Troy Hill. The history that follows was possible because of the consecration and zeal of these stewards of God. A Sunday-school was organized in Reineman's Hall on the corner of Clark and Lowry streets, on the second Sunday of January, 1892, at 4 p. m. The following were the officers and teachers: Frank J. Kron, superintendent; J. G. Meister, secretary; Fred. Baets, treasurer. The teachers were:

Miss Jean Eggers,	Miss Ivy Eggers,
Howard Eggers,	Miss Lulu Hay,
Miss Alberta Hay,	Miss Harriet Graham,
Miss Lilly Freund,	Miss Anna Brinkman,
Mr. & Mrs. W. H. Knodell,	Miss Elizabeth Voltz,
	Miss Eisenbeis.

They were all members of Trinity. Perhaps work was never more faithfully done than that accomplished by this noble band of earnest workers, many of whom came many miles through cold and heat to teach in the mission. Shortly after the opening of the school, Miss Brinkman was employed by the "Board" to make a house-to-house canvass of the community; and, by her very earnest manner in presenting the cause, won many friends for the mission. On September 1, 1892, a service was held in the evening, conducted by the Young People's Society. At irregular intervals during the year, the services were held by Rev. H. B. Winton, Missionary President, Rev. Fichthorn, Rev. Blint and Rev. Minnick.

June 1, 1893, Frank Kron resigned the superintendency of the Sunday-school, and was succeeded by O. R. Thompson. The

school was now well organized and faithfully cared for, with possibly one hundred scholars.

On Whitsunday of 1893, Rev. S. T. Nicholas, of Gettysburg Theological Seminary, preached in the morning as a supply for Trinity church, and in the evening to the mission in Reineman's Hall. On June 12, 1893, he was elected by the committee of the local board to take charge of the mission. The agreement entered into by them was that he should be the summer supply at Trinity during the pastor's vacation, and at the same time work up the interests of the mission, preaching at Trinity in the morning and at the mission in the evening. He took up the work June 21, 1893. Special introductory services were held July 30th. A large congregation assembled, and the work for the first time assumed a permanent form. The Young People's Society was organized August 20th, with ten charter members. The force of workers gradually increased, and on November 12, 1893, Grace English Lutheran Church was organized with 46 charter members. The constitution was adopted November 20th. The lot, corner of Hamilton and Finsbury streets, was purchased November 25th for \$2,800.00. Plans were at once prepared and carried out for the erection of a church building. Mr. Dempwolf, of York, Pa., kindly donated the drawings for the first story. E. M. Butz, a Pittsburgh architect, supervised, free of charge, the building. The corner-stone was laid July 15th amid great rejoicing and enthusiasm. That day was a revelation to those most interested in the work. It was the first expression of the attitude of the community. A host of people collected about the spot, and when the offering was taken the plates contained the sum of \$110.00. The building was dedicated October 7, 1894. Rev. A. S. Hartman, D. D., was present and had charge of the finances. The building, with lot and furnishing, had cost about \$10,000.00. With the subscriptions solicited before and on the day of dedication, there was left a debt of \$4,500.00. Later, because of removals, this indebtedness was increased to \$5,535.00. The new building greatly increased the attendance and interest in the Sunday-school. The congregation likewise greatly increased in membership and attendance. In July of 1895, Rev. B. F. Pick, of the First German Evangelical Church of Allegheny, resigned

his charge to accept a church in Albany. Many of his devoted friends, who had long desired to enter an English church, received



GRACE EVANGELICAL LUTHERAN CHURCH.

Allegheny, Pa.

- from him, at that time, letters to unite with Grace church ; among these were the Ides, Meeses, Bollens, Vollheardts, Krebs, and

other prominent workers. From this and other German congregations the church was largely made up. In 1895, there was, however, a great influx of population from Blairsville, Pa., because of the change of the car shops. These people, without regard to denomination, united with the "Church on the Hill."

January 1, 1895, J. H. Bollen was elected the superintendent of the Sunday-school, which position he has faithfully filled for eight years. About this time the teachers from Trinity gradually relinquished their positions in favor of local workers. The amount appropriated by the "Local Board" of Trinity toward the support of the mission varied according to the ability of the mission to pay towards its own support. In six years after its organization it became self-supporting. The pastor's salary from 1893-1894 was \$700.00; 1895-1897, \$800.00; 1897-1899, \$900.00; 1899-1901, \$1,000.00; 1901-1902, \$1,100.00.

In 1898, agitation was begun looking towards the completion of the church building. A canvass was made, and it was determined to build. S. Munsch, a German architect of some prominence, submitted plans and specifications, which were unanimously approved. The building was begun in October, 1898, and completed February 19, 1899. The church property was at this time still mortgaged for \$5,000.00, with a floating indebtedness of \$585.00. It was proposed to build without increasing the indebtedness. This plan was carried out, and, on the day of dedication, with what had been formerly given and the amount then subscribed, there was sufficient to pay for the total improvement, and some over with which to reduce the old indebtedness. Rev. H. H. Weber had charge of the finances. The Board of Church Extension very kindly offered to pay the interest on \$1,500.00 for five years. During the ten years of her history, the growth of Grace church has been rapid and substantial, as the following figures will show:

Membership.		Contributed for benevolence.	
1892.....	0	1892.....	\$0.00
1893.....	48	1893.....	13.20
1894.....	60	1894.....	37.34
1895.....	88	1895.....	40.95
1896.....	120	1896.....	134.88

Membership.		Contributed for benevolence.	
1897.....	152	1897.....	127.73
1898.....	175	1898.....	160.00
1899.....	240	1899.....	263.92
1900.....	265	1900.....	200.00
1901.....	265	1901.....	291.87
1902.....	280	1902.....	368.78
1903.....	305	1903.....	641.24

Rev. S. T. Nicholas resigned his pastorate November 12, 1902, to accept the Missionary Presidency of the Pittsburgh Synod. There were true heart-aches in many homes when his resignation was announced. Nine years of faithful pioneer work such as he gave to Grace church can never be forgotten. He was succeeded by Rev. Wm. H. Nicholas, of Apollo, who took charge November 13, 1903. He has already endeared himself greatly to the people, and prepared the way for a great and gracious work.

BETHEL ENGLISH LUTHERAN CHURCH.

ALLEGHENY, PA.

The first effort to plant an English Lutheran church in that section of Allegheny known as Manchester, in which Bethel church is located, was made by Rev. John G. Goettman, D. D., as early as the year 1866. A mission school was organized by him in a hall on Chartiers street and sustained for a considerable length of time, when the loss of their meeting-place led to its temporary abandonment. In the meantime interested workers of the General Council were fortunate enough to secure a vacant room and opened up a Sunday-school. The friends of the General Synod school resented this, and urged the people of Trinity church to establish a rival mission. This the pastor of Trinity refused to do. His answer was: "The General Council people have captured the field. Let them have a fair trial." In the course of time this school ripened into Emmanuel Lutheran Church. General Synod as well as General Council people were drawn into its fellowship, but the former were never satisfied and the mission did not prosper. This condition of affairs continued until July 16, 1893, when

the major portion of the congregation held a meeting in the Sixth Ward school building and organized themselves into a new congregation, to which they gave the name of "Bethel." Fifty-one persons united in this movement. Mr. M. J. Shaw presided at the meeting, and Mr. W. H. Collmer acted as secretary. A constitution in harmony with the General Synod was adopted, and a call extended to Rev. J. M. Hankey, of Emmanuel church, to become their pastor. He resigned his congregation, and applied to his Synod, which met at Greensburg a few months later, for a letter of honorable dismissal to the Pittsburgh Synod of the General Synod, with which the Bethel church desired to unite. The answer of his Synod was a summary expulsion. In October, 1903, he appeared before the Pittsburgh Synod of the General Synod, at Sharpsburg, Pa., and asked for admission. Mr. M. J. Shaw also presented a petition from Bethel church asking to be received into the Synod. A lengthy discussion took place, in which it was made plain that the organization of Bethel church was a movement which had proceeded *from the people themselves*; that the Rev. J. M. Hankey had no part in it, and that the charges of his Synod against him were both unjust and untrue.

The charges of intrigue and bribery made against the General Synod workers of Allegheny were shown to be equally false. Bethel church and her pastor were then both admitted to membership in the Synod. Doctor Goettman has given a very clear statement of the case, which we publish here in full: "When the dissatisfaction (in Emmanuel church) commenced and grew, it was a surprise to me. Though I had known there was some discontent, it did not seem to me very general or serious. I still hoped that matters would adjust themselves, and advised that an effort be made in that direction. But later more than threescore members of the mission signed an appeal, addressed to me, pleading for my aid. They stated that if a General Synod mission was not organized they would join other churches, a few coming to Trinity. It was then I felt it my duty to begin again our abandoned work in the Manchester district of Allegheny. There was nothing else to do to save these people to the Lutheran Church. I have never regretted the step then taken, and in all the years

of my mission work I never labored with a more loyal and earnest band of Christian men and women." *

The Missionary President of the Pittsburgh Synod, speaking of the organization of Bethel church, said in his report for 1893: "Both pastor and people have acted conscientiously in this matter. The work is *of* the people, *for* the people and *by* the people, and hence truly American in origin. In the spirit of true Lutheranism, they have sought, of their own accord, such ecclesiastical relationship as would best enable them to successfully labor for the glory of God and the salvation of souls." † The Synod unanimously welcomed the congregation, and the people of Bethel were delighted with the courtesies that had been shown them. The star of hope was shining brightly above them. They believed that the way was now open for the establishment of a strong and vigorous church. And they have not been disappointed. In February, 1894, the lot on the corner of Washington avenue and Fulton street was bought from Mr. and Mrs. William Schmidt for \$9,500.00. A neat brick chapel, with a seating capacity of 350, was erected on the rear of the lot and consecrated July 8, 1894. A few weeks later (August 1, 1894) Rev. J. M. Hankey, owing to ill-health, gave up the work of the church and retired for a while from the active duties of the ministry. Rev. Fuller Bergstresser took up the work October 1, 1894. His unique methods and intense activities soon won for himself and Bethel many friends. The membership of the church was increased from 73 to 191. The Sunday-school was built up until it numbered 450 members, and the little chapel was literally "packed" at every service. The great debt of \$10,000.00 was reduced to \$6,850.00. During the five years from October 1, 1894, to October 1, 1899, the financial receipts of this mission were \$19,863.38. During recent years these receipts have been still greater. Bethel church is one of the most liberal congregations in the Pittsburgh Synod.

On the 16th day of September, 1900, Rev. Bergstresser closed his work in Bethel and removed to Abilene, Kansas. He was

* The Lutheran Monthly, May, 1903.

† Minutes of the Pittsburgh Synod, p. 34.

succeeded by Rev. C. B. King October 15, 1900. Plans were laid immediately for the demolition of the debt of \$6,850.00. On the 2d day of April, 1903, the great task was done, and the troublesome mortgage was consigned to the flames before a jubilant congregation. The spiritual triumphs of the church have been equally as great. The Sunday-school retains all its vigor and interest, and the active membership of the church has been increased to 250. Bethel church became a self-supporting congregation October 1, 1901, just one year after pastor King took charge; and is generally regarded as one of the brightest stars in the Home Mission firmament of the Pittsburgh Synod.

ST. LUKE'S EVANGELICAL LUTHERAN CHURCH.

ALLEGHENY, PA.

For many years, it was the cherished desire of Rev. John G. Goettman, D. D., to plant an English Lutheran church in this hill-top section of Allegheny, but the door was never fully opened until the summer of 1900, when the Eighth U. P. church, having built a fine new house of worship, offered its former building for sale. The price asked for the church was \$5000.00, which was not more than one-third of its actual cash value, and the Advisory Board of Home Missions, believing it to be too good a bargain to lose, purchased it, June 29, 1900, for the use of the Evangelical Lutheran Church. As soon as the purchase was known, the Lutherans on the hill became very much interested. Services were held every Sunday evening by Rev. C. B. King, Missionary President of the Pittsburgh Synod, from July 22d to October 1st, at which time full possession of the property was secured, and services were held both morning and evening. August 12, 1900, St. Luke's church was regularly organized with thirty-six charter members.

Mr. and Mrs. H. M. Schmitt,	Mr. and Mrs. M. A. Unger,
Mr. and Mrs. Theo. Kalmyer,	Mr. and Mrs. W. H. Weaver,
Mr. and Mrs. Charles Monath,	Mr. and Mrs. E. C. Autrieth,
Mr. and Mrs. J. H. Crissman,	Mr. and Mrs. James Kifer,
Mr. and Mrs. S. M. Heyl,	Mr. and Mrs. William Ruthel,
Mr. and Mrs. James Vance,	Mr. and Mrs. John Adams,

Edwin Klein,
F. W. Merker,
William Stanford,
Mrs. J. R. Mitchell,
Mrs. J. H. Taylor,
Mrs. Ada Johnston,

Harry Adams,
John Adams,
Mary Adams,
Mrs. George Elbourne,
Mrs. W. S. Haugle,
Gertrude Skiles.

Twenty-two of these charter members came from Trinity; eight from St. Mark's; ten from various other churches and two by confirmation. Rev. Alonzo J. Turkle deserves special credit for his unselfish interest in the establishment of the mission. The Sunday-school was organized October 7, 1900, with thirty scholars present. H. M. Schmitt was elected superintendent. The school began to thrive and prosper at once and now has an enrollment of more than 300. The energetic women of the congregation were organized for service at once, and have given indispensable aid in the work of establishing the church. Rev. J. W. Romich became the first pastor, February 15, 1901, and is still in their midst. Soon after he assumed charge, extensive repairs were made to the church, and, on the day of re-opening, the splendid sum of \$2032.54 was contributed by the congregation present. Again, in the summer of 1903, additional repairs were made, and, on this second "re-opening day," October 11th, after an earnest sermon by Rev. J. W. Poffinberger, the congregation pledged themselves for \$4200.00, sufficient to pay for all the improvements as well as to cancel every dollar of indebtedness. The people have proven the Lord for a blessing by their generous giving and the blessing has not been withheld. On the first day of March, 1904, the church assumed self-support with a membership of one hundred and twenty-five. The outlook is exceedingly bright.

MOUNT OLIVET ENGLISH LUTHERAN CHURCH.

ALLEGHENY, PA.

This church is located in that section of Allegheny known as Spring Hill. The large number of German children in this community induced Mrs. C. B. King and Mrs. Mecklish of St. Mark's church to make a house-to-house canvass in 1894, with a

view of establishing a Sunday-school. Their reception was so cordial that a school was opened on the 1st day of July, 1894, with 28 scholars present. The school was cared for, from the beginning, as a special mission of St. Mark's church. And it was fortunate for the school that it was so, for all the financial powers of the pastor of St. Mark's were placed at its disposal. He procured for the mission a corner lot on Rhine street, erected a frame chapel at a cost of \$4,000.00, and solicited every cent of it from business men in Pittsburgh and Allegheny. This chapel was dedicated April 21, 1895. The work of the Sunday-school was continued in this chapel under the direction of St. Mark's church until January 11, 1899, when a separate congregation of 30 members was organized by Rev. C. B. King, under the name of Mount Olivet English Lutheran Church. The mission was supplied with preaching by Rev. C. B. King, then the Missionary President of the Pittsburgh Synod, until July 10, 1899, when Rev. H. C. Michael assumed charge. He was pastor for one year.

Rev. C. A. Boory became pastor October 1, 1900, and was succeeded by Rev. Greely B. Weaver, November 10, 1901. Pastor Weaver continues to serve the church in connection with North Zion of Allegheny county. The membership numbers about 50. There is a splendid Sunday-school, in connection with this church, with a total enrollment of 260. The vigorous Junior Endeavor Society is another encouraging feature of the work. When the plans now on foot for better street-car accommodations are carried out, Spring Hill will increase rapidly in population, and Mount Olivet will take her place among the stronger and more influential Lutheran churches of the city.

EMMANUEL ENGLISH LUTHERAN CHURCH.

ETNA, PA.

This church was born in a union mission school which was organized, as one of the members expressed it, "for the purpose of keeping the children off the streets on Sunday afternoons." Mr. W. J. Smith, who was at the head of the movement, and Mr. Albert Lambing, who was the first superintendent, erected a

chapel on Vilsack street, which was dedicated in May, 1894, by Rev. Silas D. Daugherty, pastor of the First Lutheran church of Sharpsburg, Pa. This chapel cost about \$700.00, and was paid for by the generous contributions of the general public. On the Sunday following the dedication, a union Sunday-school was organized with about one hundred members. For the management of this school, a "Board of Trustees" was organized, consisting of twelve men from the seven different denominations which had supported the organization. These men were :

Joseph Ingram, Arthur D. Weston, of the Baptist Church.

William K. Girty, J. S. McMillan, of the Presbyterian Church.

E. A. Patterson, Albert Lambing, of the Methodist Church.

J. A. Myer, William J. Smith, of the English Lutheran Church.

J. L. Robertson, John Deer, of the United Presbyterian Church.

George Pfischer, of the German Lutheran Church.

George Truby, of the German Evangelical Church.

A "service committee" was appointed by these trustees, who secured pastors from the neighboring towns to conduct preaching services every two weeks, and also appointed leaders to conduct the prayer-meetings which were held every Tuesday evening. During the five and two-third years of the existence of this school as a union mission, there were three superintendents : Mr. Albert Lambing, of the Methodist Church, Mr. Arthur D. Weston, of the Baptist Church, and Mr. George Kammer, of the U. P. Church. In October, 1898, Rev. C. B. King visited the mission and asked them if they did not want to organize a Lutheran church. This was a fair inquiry, for the largest number of workers from the beginning were Lutherans. But the answer he received was "No ! if the people will not come to a union mission they will not come to a denominational church." Rev. King then planted a little Lutheran seed of a good sturdy variety quite carefully and left it grow for more than a year. When he revisited the field, in November, 1899, he found that the seed had taken root, and that there was quite a strong desire on the part of a number of people for a church. But while the Lutherans were the only denomination in the town who were able to maintain such an organization, the other denominations, affiliated with the union mission, were determined that they should not have it. Seeing

the situation in this light, Rev. King made a house-to-house canvass of the community and secured 48 names as charter members of the proposed organization. The congregation was regularly organized on January 21, 1900, as "Emmanuel Evangelical English Lutheran Church of Etna," with the following members :

Mr. & Mrs. William J. Charles,	Mrs. Wm. Charles, Sr.,
Mr. & Mrs. W. P. Dosch,	Mrs. Emma Hartung,
Mr. & Mrs. John Fleming,	Charles Hartung,
Mr. & Mrs. William McCully,	Isaac Hartung,
Mr. & Mrs. R. J. McLaughlin,	Emma Hartung,
Mr. & Mrs. William H. Miller,	Mrs. Jacob Henry,
Mr. & Mrs. William Meiss,	Mrs. Rachel Hilbert,
Mr. & Mrs. John Vidt,	Martha Vidt,
Mr. & Mrs. Edward Weibel,	James Shuker,
Mr. & Mrs. Charles Weible,	Mary E. Seel,
Mr. & Mrs. William Wheeler,	Tillie E. Seel,
Doctor J. J. Keil,	Emma E. Seel,
Marjorie Keil,	Mrs. Maria Pfischner,
Mrs. Anna Kistner,	Mrs. Minnie Schulthers,
Mrs. Annie Lee,	Mrs. Mary Shellaby,
Nellie Weible,	Mrs. William Weible,
George Weibel,	Wallace Weibel,
Henry Weibel,	Ella Schreiber,

Harry Pope.

Only six of these persons came from the First English Lutheran church of Sharpsburg.

The first church council consisted of William H. Miller, William J. Charles and R. J. McLaughlin, elders; James Shuker, J. J. Keil and Edward Weibel, deacons. The organization was effected in the mission chapel, and services were held in it for two Sundays, when its doors were closed against them. Services were then held in private homes for two weeks, when the trustees of the union mission saw their mistake, and sold their property to the new organization for \$438.87. In February, a splendid corner lot was purchased for \$1,400.00 from Mr. and Mrs. George Trube, who had previously refused \$2,000.00 for it, their desire being that it should be used for a church. The question now was, whether to remove the old chapel to the new lot or build a

new church. The question was decided by the Sunday-school itself which grew so rapidly under the superintendency of Mr. James Shuker that larger accommodations were necessary. Rev. Jerome M. Guss became pastor of the church on March 15, 1900, and plans for the building of a new church were soon made and carried into execution. The corner-stone was laid October 14th.



EMMANUEL EVANGELICAL LUTHERAN CHURCH.

Etna, Pa.

The Pittsburgh Synod was in session at the time in Mt. Zion Lutheran church of Pittsburgh, and a large delegation of ministers and laymen attended the interesting services. Rev. Jacob A. Clutz, D. D., preached the sermon. The church was dedicated January 20, 1901. It is a fine, large building, built of veneered

brick with stone trimmings, and cost about \$7,000.00. The pastor was ably assisted in the services of dedication by Rev. H. H. Weber, D. D., of York, Pa. At these services, Miss Emma E. Seel read a paper on the history of the union mission school, to whom we are indebted for the facts contained in this sketch.

A Woman's Missionary and Aid Society was organized March 15th, 1900, and has done a splendid work, raising in four years about \$2,200 for local purposes and \$130 for benevolence.

On the evening of January 13th, 1904, at a congregational meeting, it was unanimously resolved to become self-supporting on April 1st. How this mission has developed into a self-sustaining church may be seen from the following figures :

First year mission gave \$400, Advisory Board \$300 toward the pastor's support.

Second year mission gave \$500, Advisory Board \$300 toward the pastor's support.

Third year mission gave \$662.50, Advisory Board \$187.50 toward the pastor's support.

Fourth year mission gave \$775, Advisory Board \$75 toward the pastor's support.

Fifth year self-supporting.

During these four years 270 persons have been received into the fellowship of the church—52 by letter, 77 by confirmation, 31 by baptism and 110 by profession. The present enrollment is 204. Emmanuel is the only Protestant church in this section of Etna, and is doing a magnificent work.

CALVARY LUTHERAN CHURCH.

WILKINSBURG, PA.

Wilkesburg is one of the most beautiful and populous residential suburbs of the Greater Pittsburgh, located on the main line of the P. R. R., about nine miles from Union Station. It is one of the oldest boroughs of Allegheny county. In an old history published in 1843 it is quaintly described as "a delightful village, pleasantly situated near the turnpike to Chambersburg." The first attempt to plant an English Lutheran church here was made by Rev. S. R. Elson, of Braddock, Pa. "Grace English Luth-

eran Church of Wilksburg" was organized by him May 4th, 1891, and services were conducted for some time in the old Academy building. Lack of interest, however, caused the transfer of the congregation to Brushton and its re-organization under a different name. Five years later a number of devoted laymen, seeing the rapid and substantial growth of the borough, coming in daily contact with other Lutherans who were moving into the community, and greatly desiring a church of their own faith, made an earnest effort to secure an organization. They met with the usual discouragements attendant upon such efforts, but kept on faithfully with their plans. On asking the moral support of the Ministerial Association of Pittsburgh and Allegheny, these laymen were able to guarantee the entire financial support of the proposed new church. They finally succeeded in having their first preaching services in Lohr's Hall on Sunday afternoon, June 12th, 1896. This service was so well attended that it was decided to continue the work, and public worship was conducted in this same hall every two weeks until the organization of a Sunday-school. This school was launched September 20th, 1896, and gave great encouragement to the promoters of the proposed church. At a special meeting in Lohr's Hall, on Sunday, March 14th, 1897, the organization of Calvary Lutheran Church of Wilksburg was effected, under the direction of Rev. C. B. King, Missionary President of the Pittsburgh Synod, and Rev. F. H. Crissman, pastor of the Brushton Avenue Lutheran Church, Pittsburgh.

The charter membership numbered 25, 18 of whom are still members of the congregation. The young church enjoyed the distinction of being self-supporting from its inception, a fact of which the founders may be justly proud. The church did not at once call a pastor, but was supplied by Rev. F. H. Crissman, of the Brushton church, until May 30, 1897, when he became the regular pastor. During his pastorate, the membership of the church was increased to seventy-seven. In November of 1898, Rev. Crissman resigned, and on January 15, 1899, Rev. J. Bradley Markward was elected pastor, taking charge of the work on the fifth day of February. In a few months, the matter of securing a church site was earnestly considered; and, on June 28, 1899, it was agreed to purchase the lots on the corner of South avenue

and Center street for \$8,000.00. One of the many good features of this property which influenced the decision of the congregation was the fact of its improvements in the shape of two good houses which are now yielding a good rental. It is regarded as one of the best church sites in the city. Its value has been greatly increased since it came into the possession of the church.

On May 27, 1900, the congregation decided to build a church. A building committee was appointed, the services of a competent architect were secured and a house of worship was soon in process of construction. The first service was held in it on Easter Sunday, April 7, 1901, and on the following Sunday it was dedicated. The dedicatory sermon was preached by Rev. C. B. King. Notwithstanding the fact that the day was an exceedingly inclement one, the services were well attended, and \$2,500.00 was subscribed towards the building fund. It is worthy of mention that Calvary has always handled her financial problems successfully. She has been blessed by the presence of a number of level-headed business men, who are ever ready to plan for her interests. In less than four years, more than seven thousand dollars have been contributed to the lot and building funds. At the same time, all current expenses have been promptly met and generous contributions made to Synodical benevolence. With a property valued at \$20,000.00, with a generous, enthusiastic membership of nearly three hundred, with all branches of the church's work thoroughly organized, the outlook for Calvary is very bright.

BRUSHTON AVENUE ENGLISH EVANGELICAL LUTHERAN CHURCH.

PITTSBURGH, PA.

This church was organized May 4th, 1891, by Rev. S. R. Elson, who was then a pastor of the General Council Lutheran Church, residing in Braddock, Pa. His first services were held in the old Academy building in Wilkinsburg, but they were so poorly attended at first that they were continued for fully six months before the organization mentioned was effected. The church applied for admission to the Pittsburgh Synod in 1891 under the name of Grace English Lutheran Church of Wilkinsburg. After

a careful consideration of the conditions, the pastor and people resolved to locate permanently in Brushton. The services here, for the first eighteen months, were held in the old frame school house. At the beginning of the work there were seventeen members, but the field was ripe, and in the first six months following the day of organization about thirty new members were added to the church. In the fall of 1892 the pastor and congregation identified themselves with the General Synod. Application was made to the Board of Home Missions for aid in the support of the pastor, which was granted November 1st, 1891. In July, 1892, a charter was secured. Pastor Elson served the mission until July 30th, 1893, when he removed to Iowa City, Iowa. During his short pastorate he did a remarkable work. Seventy-one new members were added to the congregation, a finely-located lot was purchased, and a very neat frame church, costing about \$6,000, was built. The option on the church lot was secured through the kindness of Messrs. J. Walter Hay and C. F. Stifel, of Allegheny. The lot was held in trust by these brethren until the church was able to pay for it. Unfortunately it was not able to hold the entire lot, 100 x 130. On February 28th, 1894, they secured the deed for the corner lot, 70 x 100, on the payment of \$2,000, but the two adjoining lots were secured by others, who paid \$2,100 for them.

July 15th, 1892, a building committee was appointed, consisting of the pastor, C. C. Vogeley, J. S. Weckerly and W. A. Gilliland. The work of building the church was begun in August, and rapidly pushed to completion. The church was dedicated March 26th, 1893. A beautiful two-manual pipe-organ was donated by Mr. Andrew Carnegie. This was among the first of many similar gifts by the great "iron-master" in this region.

The second pastor of the church was Rev. A. J. Bean, who served them from November 1, 1893, to November 1, 1895, resigning his work when called to the office of Missionary President of the Pittsburgh Synod. Fifty-six new members were received into the church during his ministry, and the congregation was strengthened in many ways.

The third pastor was Rev. F. H. Crissman, whose term of service dates from April 25, 1896, to April 1, 1897. During this

pastorate Calvary Lutheran Church of Wilkinsburg was organized, and the congregation suffered heavily, losing no less than thirty of her members to the new organization, of which Rev. Crissman became the first pastor.

Rev. J. C. N. Park served from April 15, 1897, to December 27, 1897, adding twenty-six new members to the congregation and greatly renewing the drooping spirits of the people.

Rev. Ernest R. McCauley was pastor from January 14, 1898, to February 1, 1900. During his pastorate the common service was introduced to the edification and pleasure of the people. Important improvements were made on the church property, and forty-eight persons were received into church fellowship. On May 1, 1900, after a short vacancy, Rev. Sanford N. Carpenter became pastor. Under his oversight the mission soon became a self-supporting church. The church is conservative in her methods, has a devoted membership of 175, and fills an important place in the Kingdom of God in this section of Pittsburgh.

THE EVANGELICAL LUTHERAN CHURCH OF THE REDEEMER.

PITTSBURGH, PA.

At the quarterly congregational business meeting of Bethany Lutheran Church, October, 1899, the pastor, Rev. John Weidley, presented a proposition concerning the purchase of lots and the erection of a mission chapel in the "Kedron Plan," Homewood. The proposition was favorably received by the congregation and permission given to go ahead with the work. Accordingly, two lots on Mt. Vernon street were purchased, and the contract let for the erection of a chapel in December, 1899. The cornerstone was laid Sunday afternoon, January 28, 1900, by Rev. John Weidley; Rev. Alonzo J. Turkle, of Allegheny, delivering the address. An encouraging degree of interest was manifested in this initial service by the large audience present. The success of the mission seemed sure. On April 22, 1900, the church was dedicated. Rev. S. T. Nicholas preaching the sermon. The total cost of the church, including the lots, was \$4,500.00.

A Sunday-school was organized at once, which developed rapidly in numbers and efficiency.

The congregation was organized September 30th, 1900, by the Missionary President, Rev. C. B. King, with forty-three charter members, twenty-two of whom were regularly dismissed by Bethany church. "During the summer, telling work was done in the mission by Mr. Woods, a theological student from our Seminary at Gettysburg." The people were determined to have him as their first pastor. With this thought in mind the congregation secured the services of Rev. R. B. Starks as supply pastor while Mr. Woods completed his theological studies. Immediately after his graduation he came to them. His pastorate has been a happy as well as a successful one. There is a true love between the pastor and his people, and the very richest results have been attained. In three years' time the mission has become a self-supporting church of 250 members that is full of good works. The church is well organized, and gives every promise of becoming one of the large and influential congregations of the city.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH.

PITTSBURGH, PA.

This church is located in that section of the city known as Glenwood. Here the large shops of the Baltimore & Ohio Railroad are located, giving employment to many hundreds of workmen. Many trainmen of both the freight and passenger service of that system have their homes here. The population has greatly increased during the past five years, and the Evangelical Lutheran Church was the first to establish a congregation for the spiritual care of the incoming people. The opportunity of establishing a church here was first brought to the attention of Rev. A. J. Bean while he was Missionary President of the Pittsburgh Synod. He found a ripened field and determined to reap it. On the 14th day of March, 1897, he organized a Sunday-school, which was soon well filled with eager children. The places of meeting were the public school building and Moore's Hall. The second organization was that of a Ladies' Aid Society, which betrays the eagerness of the women to have a part in the planting of the church. The organization of the church was effected May 29th, 1899, with fifty-nine charter members. Rev.

A. J. Bean resigned the office of Missionary President in October of that year in order to become the first pastor. The church has never received any aid from the General Board of Home Missions. It has been a purely local work of the Pittsburgh Synod, and was one of the first churches to enjoy the blessings of the "Emergency Fund."

The first great undertaking of the mission was to secure a good lot. It showed good judgment in passing by all cheap sites and purchasing the splendid lot on the corner of Mansion street and Second avenue. The corner-stone of their chapel was laid December 18th, 1898. On June 25th, 1899, the building was solemnly dedicated to God, and the work of establishing the church was renewed with even greater earnestness. A charter was secured June 17th, 1899. For three years St. Paul's shared the services of the pastor with Trinity mission of McKeesport. In November, 1901, this charge was divided, and Rev. A. J. Bean was permitted to give his entire time to the development of St. Paul's. Since that time great advances have been made in every department of church work. The church was enlarged and greatly improved, at a total cost of \$3,500. On the day of rededication, January 25th, 1903, the splendid sum of \$5,000 in cash and pledges was secured. The plant of the mission is conservatively valued at \$15,000, and the debt which rests upon it can scarcely be called a burden. This congregation now numbers 137 active members. It is united and harmonious, and looks forward with every hope of becoming one of the strong churches of the Synod.

TRINITY LUTHERAN CHURCH.

MCKEESPORT, PA.

McKeesport is one of the oldest towns in Allegheny county. It was the site of the village of Aliquippa, the influential Indian Queen who was visited by George Washington in 1753, when he made his celebrated journey to Fort Le Boeuf. In 1843, it was "a village of 100 houses and 500 inhabitants." Among these were a number of Germans who were organized into a Lutheran church by the Rev. Michael Schweigert, a licentiate of the Pitts-

burgh Synod in 1845. Rev. Daniel Maier became his successor in 1847, and during his pastorate the church was lost to the Synod. With the development of the modern iron and steel industry, McKeesport has grown to be a large city of 30,000 people; but, for several reasons, the growth of the Lutheran Church has not kept pace with the growth of the city. Our Church is now represented here by four churches: Tabor Swedish Lutheran church, with 220 members; Trinity German Lutheran church, with 78 members; St. John's English Lutheran church, with 156 members, and Trinity English Lutheran church, with 67 members. The last-named congregation is the only one in connection with the General Synod. It was organized by Rev. J. E. Maurer, Missionary President, June 4, 1893, with 14 charter members. The mission was located on Fifth avenue in the business part of the city; but, because of apparently "unfavorable conditions," it was removed to another section. In the latter location the "unfavorable conditions" were multiplied. A good Sunday-school was sustained through the devoted labors of some of the young women of the mission. For a long time there was not a man in the school. The membership of the mission remained practically stationary for several years. The first pastor of the church was Rev. O. F. Harshman, who supplied them in connection with his work in Duquesne from December 1, 1893, to December 1, 1894. Rev. R. B. Starks was resident pastor for a short time, serving them in connection with Mount Carmel. E. E. Parsons, C. A. Boory and T. F. Petticrew, theological students, also supplied them during their summer vacations.

Rev. A. J. Bean took charge of the mission October 15, 1898, and served them in connection with Glenwood until November 1, 1901, when the charge was dissolved. On the first day of April, 1902, the mission was moved to the Scott street chapel, a distance of a mile from the old location and into the very centre of the residence section of the city. June 8, 1902, Rev. Geo. N. Lauffer became pastor. The church took on new life at once. A large number of unchurched families became interested in the mission. The congregation was established on a sound Lutheran basis, the new membership was increased to 56, and the work was thoroughly organized. July 1, 1903, it was accepted as a

mission of the General Board. The crisis of this mission has passed, and a good, strong church of our General Synod in this important city seems now assured.

FIRST ENGLISH EVANGELICAL LUTHERAN CHURCH.

ASPINWALL, PA.

The Lutherans of this beautiful little residential suburb met at the home of Mr. H. R. Marshall on the evening of April 17, 1894, to discuss the advisability of organizing a church of their faith. As a result of this meeting, a Sunday-school was organized, but the interest was not what it should have been, and it was allowed to disband. Hearing of this little failure, Rev. S. D. Daugherty, of Sharpsburg, interested himself, and reorganized the school, September 22, 1894, on a firmer basis. This second organization lived and prospered, and is now the school of an energetic little mission church.

On the evening of April 15, 1895, the Advisory Board of Home Missions met with the workers of this mission school and a few others in the public school building to consider the question of organizing a church. Ten men and four women agreed to the proposition and became the charter members of the "First English Evangelical Lutheran Church of Aspinwall." The mission was supplied with services by various pastors from the city until June, when Jerome M. Guss, a divinity student, spent three months with them. He took hold of the work like a veteran. The membership of the church was increased to thirty-seven. A well-located lot was purchased for \$1,800.00, the Board of Church Extension granting them a helpful loan of \$1,500.00. Though handicapped by the want of a regular pastor, the young congregation bravely undertook the work of building a church at an estimated cost of \$3,000.00. While engaged in this work, the members of the church pledged themselves for \$300.00 toward the support of a pastor, and a call was extended to Rev. Herman C. Reller, who served them in connection with the church at Freeport. This arrangement was entered into on January 1, 1896, and continued until November 10, 1901, when the Aspinwall church became a separate mission under the care of the

Advisory Board, and was granted the undivided services of their pastor. The church building, begun in October, 1895, was dedicated June 14, 1896. Pastor Reller was ably assisted by Rev. John W. Poffinberger and Rev. John G. Goettman, D. D., in the services. On the day of dedication, a debt of \$2,500.00 was assumed by the Trustees, which has since been reduced to



FIRST ENGLISH EVANGELICAL LUTHERAN CHURCH.

Aspinwall, Pa.

\$1,000.00. The good women of the church deserve special mention. Led by the pastor's wife, who was one of the energetic workers of Trinity, Allegheny, they have been of inestimable service to the congregation, especially in the work of paying the debt. The present membership of the church is 87.

CHRIST'S EVANGELICAL LUTHERAN CHURCH.

WILMERDING, PA.

Wilmerding is the home of one of the mammoth plants of the Westinghouse Airbrake Company, and is located on the main line of the P. R. R., about fourteen miles east of Union Station, Pittsburgh. It is, comparatively speaking, a new town, and, therefore, the Evangelical Lutheran church located there is a young church. Rev. C. B. King, Missionary President of the Pittsburgh Synod, visited the town in the spring of 1899, and found a number of Lutherans more or less interested in the establishment of a church. The Y. M. C. A. rooms were generously tendered Rev. King, and regular services were conducted by him for several weeks. At the end of that time, sufficient interest was manifested to warrant the organization of a mission, and "Christ's Evangelical Lutheran Church of Wilmerding" was launched May 21, 1899, with twenty-four charter members. The Y. M. C. A. rooms were used as the place of meeting for five months, and then the public school annex was secured.

Rev. H. C. Michael, of Allegheny, supplied the church with preaching for several Sundays, and, on August 6th, became the first regular pastor. Mount Olivet, Allegheny and Wilmerding were united to form a charge, and an appropriation of \$200.00 a year was granted by the Advisory Board of Home Missions from the Emergency Fund toward the support of a pastor. This arrangement was continued until August, 1900, when the church was separated from the Mt. Olivet and united with the Denmark Manor church of Westmoreland county to form a new charge. The church was under the care of the Advisory Board until July 1, 1903, when it was received as a mission of the General Board. Wilmerding and Denmark Manor were served together by Rev. Michael until January 10, 1904, when the former was granted the entire services of a pastor. The growth of this mission has been steady and substantial. The membership is now 120, and it is of the kind upon which a pastor can build. The services have been held for some time in the bank building, but now it is hoped that the congregation can soon worship in a new church of its own.

In 1901, the congregation purchased two centrally-located lots from the Westinghouse Company for \$2,380.00, and upon this property the congregation is now building a good, buff brick church, which will soon be dedicated.

CHRIST'S ENGLISH LUTHERAN CHURCH.

MILLVALE, PA.

Millvale is an eastern suburb of Allegheny City. It has a population of 10,000, many of whom are Germans. The presence of three German Protestant churches in this little city is an evidence of the inviting character of the field to an English Lutheran mission. The first attempt to plant a church of the General Synod in this community was made by Rev. H. N. Follmer, then pastor of Mt. Zion Lutheran church, Pittsburgh. Quite a number of the families of this congregation lived in Millvale, and for the benefit of their children a Sunday-school was established about the year 1896. During the week a prayer-service was conducted. The school and the prayer-meeting flourished for a while and then disbanded. But the people never entirely gave up the idea of having a church of their own. They felt the need of it themselves, and believed that it would be favorably received by the community. The matter was brought to the attention of the Pittsburgh Synod when it met in Mt. Zion church in October, 1900, and the Advisory Board of Home Missions was instructed to enter the field at once. The instructions of the Synod were faithfully carried out by Rev. C. B. King and Rev. H. N. Follmer, and on November 10th, 1900, the Christ's English Lutheran church was organized with forty members, the greater part of whom were former members of the Mt. Zion congregation. A persistent effort was made about the same time by over-zealous pastors to establish a General Council church, but when it became evident that the field belonged to the General Synod, the General Council people joined heartily with the movement to establish a General Synod church, and to-day they are a thoroughly united and harmonious congregation. Rev. C. A. Boory became pastor of the mission December 23d, 1900, and

served the church for one year in connection with Mt. Olivet church, Allegheny. At the end of that time Millvale was made a separate pastorate, under the care of the General Board of Home Missions. Two good building lots on the corner of Lincoln avenue and Sedgwick street were purchased, and the erection of a church begun. This church was dedicated December 27th, 1903. The church and lot together cost \$13,500, a large part of which was provided before the day of dedication was over. The present membership of the church is 135, and the prospects for establishing a strong congregation are very bright.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH.

SWISSVALE, PA.

Swissvale is a suburb of Greater Pittsburgh, located on the main line of the P. R. R. between Wilkesburg and Braddock. The attention of the Advisory Board of Home Missions was called to this field early in 1901, but when the first attempt was made to canvass the territory, it was found that the Ohio Synod was already on the field, and had been holding services for several months. The pastor in charge of the work was visited, and since there were scarcely any Ohio Synod people in the town, and at least a score of General Synod Lutherans, he courteously gave up the field. Prof. T. Bruce Birch, of Irving College, spent a portion of his summer vacation of 1902 with them. He made a thorough canvass of the community, and on August 24th, 1902, organized a congregation with forty-two charter members. A Sunday-school of fifty-five members was organized about the same time. Through the aid of the Church Property Loan Fund, established by the Pittsburgh Synod in 1901, an excellent triangular lot was secured on which to build a chapel. It was the hope of the mission that Rev. Birch might be secured for their first pastor. In this, however, they were disappointed. Rev. A. R. Longenecker accepted a call, and entered upon his work December 1st, 1902. This pastor is a devotee of the gospel of hard labor, and such men are nearly always successful missionaries. A neat brick chapel was erected at once, at a cost of

\$3,300, and dedicated September 13th, 1903. Rev. C. B. King, Rev. S. T. Nicholas and Rev. John Weidley, D. D., each had a part in the services of dedication day, which were eminently inspiring to the young congregation. New friends are being made for the mission every week. The attendance at public services is increasing all the while. There are now 126 members in the church and an enrollment of 165 in the Sunday-school. The future is very bright, and there is every reason to believe that in a few years St. John's will be one of the great churches of our Synod.

HEBRON EVANGELICAL LUTHERAN CHURCH.

EAST PITTSBURGH, PA.

This church is located on what is known as Bessemer Terrace, midway between Braddock and Turtle Creek. The Terrace was without a church of any denomination, and inasmuch as a number of the people living there were members of the Lutheran churches in Braddock and Turtle Creek, it was believed that a successful mission could be organized. Rev. S. T. Nicholas, Missionary President of the Pittsburgh Synod, in company with Rev. J. E. Bittle, of Turtle Creek, made a careful canvass of the community April 15th to 18th, 1903. The opening seemed to be very inviting, the greatest hindrance in the way being the want of a suitable room in which to hold services. Finally an empty store-room was rented, and the first service held on the first Sunday of June. Rev. J. W. Poffinberger was secured as supply pastor and the mission developed rapidly. The organization was effected August 20th, 1903, with forty members. The Sunday-school, established about the same time, soon reached an enrollment of one hundred. By the aid of the "Church Property and Loan Fund" of the Pittsburgh Synod a good corner lot was secured, on which a church is now being erected. December 15th the congregation extended a call to Rev. H. D. Hoover. He took up the work as the first regular pastor of the church February 1st, 1904, and is successfully carrying on the work so hopefully begun. Eighteen new members were received during the first two weeks of his pastorate, which shows the ripeness of the field.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH.

EAST MCKEESPORT, PA.

East McKeesport is located on the trolley line between Wilmerding and McKeesport. Seven members of the Wilmerding mission lived in East McKeesport and expressed a desire for the organization of a church. Rev. W. M. Hackenberg came from Monessen and preached for them during the summer of 1903. He soon found a number of other Lutherans, and on August 3d, 1903, a church was organized with twenty-three members. For five months the mission was supplied by Rev. S. T. Nicholas, Missionary President of the Pittsburgh Synod, and others. At a congregational meeting, held November 29th, 1903, Rev. W. L. Heuser was elected as the first regular pastor. He preached his introductory sermon January 10th, 1904. East McKeesport and Denmark Manor now constitute a charge.

ST. MATTHEW'S EVANGELICAL LUTHERAN CHURCH.

CRAFTON, PA.

The towns of Crafton and Ingram were canvassed in the summer of 1901 by Mr. Joseph H. Keller, a student of the Gettysburg Seminary. He had charge of this work in connection with North Zion. At the end of the summer the work was temporarily abandoned. During the summer of 1902 Mr. R. D. Clare, another Gettysburg student, preached for them, but the work did not mature sufficiently to justify an organization. During the summer of 1903 Mr. W. H. Hetrick preached for them, and on the 3d of September, 1903, an organization was effected with eighteen members. Pastors Weidley, Turkle and Nicholas had charge of the services. At the suggestion of the President of Synod, the Woman's Home and Foreign Missionary Society of the Pittsburgh Synod took up Crafton as a special work, and have made most generous contributions for the support of the mission. Rev. William E. Brown became the first pastor of the church on February 15th, 1904.

CHAPTER IX.

THE CHURCHES OF INDIANA COUNTY.

"BE GLAD THEN, YE CHILDREN OF ZION, AND REJOICE IN THE LORD YOUR GOD."

ONE of the first white men to set foot upon the soil of Indiana county was Conrad Weiser, an Evangelical Lutheran of eastern Pennsylvania, who crossed the mountains in 1748 on his way to Old Logstown, on the north bank of the Ohio river, to treat with the Indians. Those who followed him were Scotch-Irish settlers, who braved the dangers of wilderness life and endeavored to set up homes for themselves as early as 1769. The most attractive spot to these early pioneers seemed to be in the neighborhood of Indiana. Here the land was free from heavy timber and covered with a rich growth of prairie grass, which made excellent provender for the cattle during the winter season. The first two men, of whom history makes mention, who settled in this neighborhood were Fergus Moorhead and James Kelly. A wolf reached through the chinks of the latter's cabin one night and almost tore the scalp from his head, but this did not deter him or his companion from bringing out their families in the following year. The wolves and rattlesnakes were troublesome neighbors in this locality for a long time.

The Pennsylvania Dutch, who established the faith of the Evangelical Lutheran Church in the county, did not come in until near the close of the eighteenth century. There were three distinct periods of Pennsylvania Dutch emigration to western Pennsylvania before the year 1800, the first in the spring of 1769, the second in the spring of 1784, and the third in the summer of 1794. It was the last wave that brought a number of Lutheran families (chiefly from Lancaster, Berks and Franklin counties) to Indiana county. From these families the churches in Indiana, Brush Valley and Germany township were organized. The

churches of the northern end of the county were not established until a later date.

As late as the year 1827 the Lutheran services of the county were conducted exclusively in the German language. In that year Rev. N. G. Sharretts introduced English services in the Indiana, Germany township and Brush Valley congregations. And to-day the German language is a strange tongue in all the Lutheran pulpits of the county. This is a fact that cannot be affirmed of any other county within the bounds of the Pittsburgh Synod. A second distinction enjoyed by this county is the fact that all of her Lutheran churches, with the single exception of the Saltsburg church, founded by Westmoreland county Lutherans, are in the fellowship of the General Synod. When the General Council was organized, in 1867, these churches were connected with the Alleghany Synod, and the loyalty of that body to the General Synod was never broken by a single disloyal act on the part of any of them. In 1887 they were transferred to the Pittsburgh Synod, and have been strong, unselfish factors in building up the Home Mission work of that body.

The Presbyterians and Methodists are the leading Protestant denominations of the county, but the Lutherans exert a strong influence with eighteen well-equipped churches and a membership of 1,727.

ZION EVANGELICAL LUTHERAN CHURCH.

INDIANA, PA.

The splendid victory of General Wayne over the Indians in Ohio on the 20th day of August, 1794, made western Pennsylvania a comparatively safe place for settlement, and many Pennsylvania Germans gladly availed themselves of the opportunity of securing homes west of the Allegheny Mountains. Among those who settled in the neighborhood of Indiana in 1794 and 1795 were Conrad Reis, Adam Row, Andrew Bates, Christian Rugh, Michael Hess, John Fahr and Gottfried Klingenberg. Pre-eminent among these pioneers was Conrad Reis, whose hospitable home was the rallying centre for all the Lutherans of the community. The traveling preachers sent out by the eastern Synods to

explore the territory never failed to renew their spiritual strength before his family altar. From 1798 to 1806 Rev. John Michael Steck, of Greensburg, Pa., preached in his house four times a year to the Lutherans who gathered there. During the pleasant weather these services were frequently held in his barn. Pastor Steck was a very busy man in those days. He had at least a score of preaching places, and those who could secure his services once every three months considered themselves fortunate. From 1806 to 1813 he was able to preach for them but once a year.

By this time a number of other German families had settled in the county, especially in Brush Valley township, and the people began to hunger for more frequent services. In 1813 they were visited by Rev. John Gottfried Lampbrecht, a young man from the University of Goettingen, Germany. They were well pleased with his services and accepted him as their pastor. From the regularity of the baptismal records, it would appear that he preached for them every four weeks. He preached for the Rupp's settlement in Armstrong county, the Brush Valley settlement in Indiana county, and the Addison settlement in Somerset county at the same time. He organized or reorganized the congregation in 1813. Conrad Reis and Christian Rugh were the first elders. Michael Hess and John Fahr were the first deacons. The congregation was not large. At a communion held in November, 1813, twenty-four persons were present, and at another communion held October 23, 1814, about the same number participated. In 1813 Conrad Reis donated three acres of land to the Lutheran and German Reformed congregations for one dollar and fifty cents, "as long as the sun and moon shall shine." It is not known that he ever made any other will. For some reason a church was not built on this property. Pastor Lampbrecht came to Indiana as an "independent" preacher. In 1816 he applied to the Ministerium of Pennsylvania for admission and was summarily rejected. From that date his name disappears from the records of the Indiana church and from the pages of Evangelical Lutheran history in western Pennsylvania. His last entry in the old church record bears the date May 15, 1815.

From 1815 to 1822 the congregation was without a settled pastor and was kept alive by an occasional supply. In 1817 an

imposter named Hoover preached for them for a while but he was soon dismissed. In 1818, Rev. John M. Steck visited them. From 1819 to 1820, Rev. Schultze, pastor at Johnstown, Pa., preached for them occasionally. The name of Rev. John Adam Mohler, of Armstrong county, also appears upon the record. It was a time of patient waiting on the part of the congregation, but the dawn of a better day was at hand.

When the Pennsylvania Ministerium met in Germantown, Pa., in June, 1822, Rev. Gabriel Adam Reichart was commissioned as a traveling preacher for western Pennsylvania. In his private diary he says: "With God I left Lancaster, July 14, 1822, visiting the counties of Lancaster, Perry, Huntingdon, Indiana, Venango and Erie, the western part of New York, the northern part of Pennsylvania, Tioga, Centre, Columbia and Luzerne counties, having preached 51 times, baptized 61, administered the sacrament to 59, traveling 1320 miles and occupying three months." The Indiana congregation received much benefit from his visitation, and thirty-five persons were present at the communion service which he held for them. When he was reappointed to this work by the Synod the following year, he made Indiana his place of residence. On the 16th day of September, 1823, he was married to Miss Lydia Tyson, of Brush Valley, riding on horseback with his bride forty-one miles to a neighboring pastor for their wedding trip. Pastor Reichart served the congregation as pastor from 1822 to 1826, resigning only because the congregation desired English preaching for the young people and he was not able to furnish it. In 1822 he organized a union Sunday-school (probably the first in the county), auxiliary to the American Sunday-school Union.

In September, 1826, Rev. Nicholas G. Sharretts was licensed by the West Pennsylvania Synod and commissioned as a traveling preacher for three months in the counties of Indiana, Clearfield, Jefferson, Venango, Armstrong, Crawford, Erie and Huntingdon. The Indiana congregation fell in love with him, and invited him to become their pastor. Their affection was cordially returned. He took charge of the congregation sometime during the summer of 1827, and served them for more than nine years, refusing many flattering offers from other more prominent churches, until

he was called of God to the church triumphant, December 31, 1836. He was a man of rich endowments and fervent piety. The impressions of his first sermon never abated. His power among the people increased with the years. He made friends not only among the Germans of his congregation, but also among the English-speaking people of the community, and succeeded in drawing many of the latter into the fellowship of his church. When the West Pennsylvania Synod met in his church in October, 1831, the ordination services were conducted in English for the first time in the history of that body, in order that the English-speaking members of the congregation could understand them. The services of the church were held in the home of Conrad Reis until 1829, when the court house was rented. Banished from this place of worship after a few months of very successful work, the congregation determined to build a church of their own. On March 22, 1830, a lot was purchased from Adam Altemus for \$100.00. The trustees of the congregation at this time were Conrad Reis, Samuel Guest and James Stewart. The work of building a church was begun soon thereafter. On Sunday morning, October 9, 1831, the church was solemnly dedicated to God by Rev. S. S. Schmucker, D. D., of the Gettysburg Seminary, under the name of "Zion Evangelical Lutheran Church." The West Pennsylvania Synod was in session in the church at the same time, and the eighteen pastors present helped to make the services exceedingly impressive. "This church was a brick building, 42 by 50, with basement, vestibule and gallery, cupola and bell, and cost about \$3,000.00."

While pastor of this church, Rev. Sharretts also preached regularly for the congregations in Brush Valley, Strongstown and Blairsville. He also preached occasionally at other points throughout the county. His zeal was greater than his strength. He succumbed to disease and death December 31, 1836, in the 35th year of his age, and was buried by the door-way of the church that was dearer to him than his own life. Here his body remained until the death of his wife in 1878, when they were laid side by side in the Oakland cemetery. After the death of Rev. Sharretts the congregation was supplied for a few months by Rev. John Brown.

About March 1, 1838, Rev. Jacob Medtart became pastor of the charge. In 1841, Rev. John H. Bernheim, of Elderton, Pa., asked permission to hold occasional services for the Germans of the congregation. The request was granted, but Rev. Bernheim at his second service organized these Germans into a separate congregation. The Zion church protested against this action to the West Pennsylvania Synod. Rev. Bernheim was very much offended by the action of the Synod in his case, and united with the Evangelical Lutheran Synod of Ohio. This German congregation maintained a feeble existence for a number of years, and was finally re-absorbed by Zion church. Rev. Medtart resigned March 1, 1843. Rev. Henry Bishop served the congregation from November 1, 1843, to November 1, 1849, during which time a parsonage was built on the lot corner of Church and Clymer streets at a cost of \$1,500.00.

July 1, 1850, Rev. C. J. Deninger took charge, and served them until declining health compelled him to resign, September 1, 1852.

Rev. Peter Sahm served the charge from January 2, 1853, to February 1, 1858.

From April 1, 1858 to April 1, 1862, Rev. William S. Emery was the pastor. During his ministry the congregation, for the first time, assumed the entire support of a pastor. At this time there were about 250 members in the church and 137 in the Sunday-school.

Rev. J. P. Hentz was pastor from October 1, 1862, to October 1, 1864.

On New Year's day of 1865, Rev. A. C. Ehrenfeld became pastor. Under his ministry the congregation was greatly developed, especially in the grace of liberality. Extensive repairs were made to both church and parsonage at an expense of six thousand dollars. The memory of his godly life and evangelical preaching is cherished by many in Indiana to this day. He resigned the pastorate October 1, 1875, but continued to reside in the town until the day of his death, March 10, 1897.

Rev. Charles T. Steck served the church from January 8, 1876 to January 3, 1878.

Rev. Peter G. Bell became pastor October 1, 1878, serving Grove Chapel in connection with the Indiana congregation.

Scarcely had his pastorate fairly begun before "the women of Zion" began to agitate the question of a new church. They held a meeting August 2, 1879, and appointed a committee of four to wait on the officers of the church. When this committee appeared before the church council on the following Monday evening, they received but little encouragement from any one but the pastor. Not disheartened in the least, they organized a Ladies' Aid Society and proceeded to raise a building fund. Mother Reis started the good work with a contribution of \$100.00, and in a very few days such a sum of money had been raised that the church council came to the conclusion that if they did not build a church the women would, and accordingly went to work. How quickly the women of the church accomplished their purpose is seen in the fact that on the 25th day of August, 1879, workmen started to tear down the old church building. When this was done the parsonage was removed from the corner of Church and Sixth streets to the old church site, and the new edifice was erected on the corner. It was built in Gothic style, of brick and stone, and cost about \$10,000.00. On the 9th day of January, 1881, it was dedicated to God, Rev. F. W. Conrad, D. D., preaching the dedicatory sermon. Every dollar of indebtedness was raised on that day. During the time of the erection of this building services were held in the Episcopal church. Rev. Bell resigned the church October 1, 1882, and removed to Altoona, Pa.

From 1882 to 1884 Rev. A. C. Ehrenfeld supplied the congregation.

May 1, 1884, Rev. Lewis Hay took up the work. His bow still abides in its strength. The congregation is larger and more efficient than ever. The "women of Zion," under the leadership of Mrs. Hay, are still towers of strength upon which the congregation can always depend. During the pastorate of Rev. Hay the fine parsonage on Sixth street was built. It is considered one of the finest pastor's homes in the bounds of the Pittsburgh Synod. The church has also been greatly improved at an expense of several thousand dollars. It is almost a new church. During the summer of 1903, Mr. Harry McCreary, a devoted member of Zion, gave \$12,500.00 to the Gettysburg Theological

Seminary, and thus started the movement which resulted in the complete emancipation of that institution from all indebtedness. "Be glad then, ye children of Zion and rejoice in the Lord your God."

EVANGELICAL LUTHERAN CHURCH.

BRUSH VALLEY TOWNSHIP.

The Brush Valley church is one of the two oldest Lutheran congregations in Indiana county. Germans from several counties in eastern Pennsylvania effected a settlement here as early as 1794. They were contemporaneous with the settlers in the neighborhood of Indiana, Pa. This settlement at first was not large, numbering perhaps ten or twelve families. The major portion of them were loyal Lutherans who thought it no great hardship to journey all the way to the home of Conrad Reis, near Indiana, where Rev. John Michael Steck, the Lutheran pastor at Greensburg, preached the gospel four times a year. By this time the Indians were well out of the way, and the worst pests which the worshippers had to fear on their journey were the rattlesnakes with which this part of the country abounded. Rev. Steck continued to fill his quarterly appointment at Indiana from 1798 to 1806, but from 1806 to 1813 he was only able to give them an annual communion service.

From 1813 to 1815, Rev. John Gottfried Lampbrecht, an "independent" preacher from Germany preached for them. His field was less extensive than his predecessor's, and he was enabled to hold regular services in the Brush Valley settlement, preaching in private houses, notably in the home of Peter Frey adjoining the present church property. (For a fuller description of these early pastors, see History of Indiana Church.)

From 1819 to 1821, Rev. Wilhelm Schulze, of Johnstown, Pa., preached for them occasionally. It is probable that he may have effected a provisional organization of some kind in their midst, for it was during his term of service (either in 1820 or 1821) that a log church was built. No official record, however, was ever made of such an organization. This log church was the first house of worship built by Lutherans in Indiana county, and was

known among the early settlers as Frey's Meeting House. The deed for this ground was dated January 26, 1822, or more than nine months before the regular organization of the church. This seems to indicate that there was a provisional organization of some kind in the settlement before pastor Reichart came upon the field.

Rev. Gabriel Adam Reichart was commissioned by the Pennsylvania Ministerium as a traveling preacher in June, 1822. In the month of August, he visited the Brush Valley settlement and organized a large class of catechumens, numbering 44, all of whom were confirmed in the log church January 11, 1823. Among these catechumens was Miss Lydia Tyson, to whom he was married September 16, 1823. The congregation was regularly organized November 1, 1822. The first recorded communion service was held January 12, 1823, at which time the following persons partook of the sacrament :

Philip Fetterman,	Michael Fetterman,
Lydia Fetterman,	Catharine Fetterman,
Jacob Soryer,	Susanna Stephen,
James Strong,	Daniel Fetterman,
Catherine Strong,	Rosanna Fetterman,
George Roser,	John Brown,
Eliza Brown,	Christian Keller,
Jehu Tyson,	Andreas Laumann,
Magdalena Tyson,	Peter Howard,
Maria Hartz,	Magdalena Howard,
John Bower,	Magdalena Bower,
Veronica Bower,	John Dunkel,
Elizabeth Dearmy,	Susan Dunkel.

NEWLY CONFIRMED.

Henry Bower,	Henry Bower,
Henry Coy,	Adam Bower,
William De Army,	George Keller,
Peter Bower,	George Nast,
John Coy,	John Cramer,
John Bower,	Jacob Cramer,
Jacob Brown,	Barbara Coy,

Henry Brown,	Magdalena Brown,
George Brown,	Sallie Coy,
David Bower,	John Bower,
John Weik,	Maria Empfield,
John Howard,	Johanna Strong,
George Roser,	Eliza Bower,
Maria Bower,	Catharine Cramer,
Sallie Bower,	Elizabeth Nast,
Catherine Strong,	Catherine Bower,
Elizabeth Bower,	Elizabeth Fetterman,
Christiana Wike,	Elizabeth Mardus,
Polly Bower,	Catherine Howard,
Veronica De Army,	Maria Fetterman,
Lydia Tyson,	Maria Loemman,
Elizabeth Fetterman,	Polly Roser.

This splendid service, which was in itself an evidence of deep spiritual life among these pioneers, teaches us how the pioneer pastors of western Pennsylvania did their best work. Not so much by preaching as by catechetical instruction they won the hearts of the younger people, and then organized them with their parents into permanent congregations. Churches established on such solid foundations rarely failed. At this time the communicant membership of the Brush Valley church was more than double that of the Indiana congregation. Rev. Reichart served the congregation until August 1, 1827, preaching exclusively in the German language. His resignation was due to the fact that he was unable to supply the congregation with English preaching, which had already become a necessity. He was succeeded by Rev. Nicholas G. Sharretts, who was their regular pastor from August 1, 1827, to December 31, 1836. He preached in both German and English, was greatly beloved by his people, and surrendered his pastorate only when called to his final reward.

From 1837 to 1844 the following pastors served the church: Rev. John Brown (supply), 1837; Rev. Jacob Medtart, March 1, 1838, to October 1, 1842; Rev. David Adam, November 1, 1842, to September, 19, 1844.

November 1, 1844, Rev. Henry Bishop became pastor. During the first year of his ministry, steps were taken to secure a new

house of worship. A building committee was appointed, consisting of Samuel Golden, Jacob De Army, Nicholas Altemus, Sr., Adam George, and Jacob Shultz. Samuel Roser built the foundation wall, Samuel Shultz was the contractor for the carpenter work, and Frederick Herlinger finished the building. It was a frame church, 40x50, and located in the old graveyard, a little east of the old log church. It was dedicated sometime in the fall of 1845. It was called "The Brush Valley Evangelical Lutheran Church," from its location in Brush Valley township. In early days the timber in this section of the country was very short, and compared by the settlers to brush; hence the name. Rev. Bishop resigned November 1, 1849.



EVANGELICAL LUTHERAN CHURCH.
Brush Valley Township.

From 1850 to 1882 the following pastors served the congregation: Rev. C. J. Deininger, 1850 to December, 1852; Rev. Peter Sahm, D. D., January 1, 1853, to February 1, 1858; Rev. William S. Emery, April 1, 1858, to April 8, 1861; Rev. Henry Gathers (supply), April, 1861, to March 1, 1862; Rev. George M. Settlemyer, March 1, 1862, to March 1, 1866; Rev. George F. Ehrenfeld (supply), June 1, 1866, to April 1, 1868; Rev. Simon P. Snyder, December 1, 1869, to April 1, 1874; Rev. Isaiah B. Crist, November 1, 1874, to November 1, 1875; Rev. A. W. McCullough, April, 1876, to April, 1878, and also in the summer of 1879; Rev. B. W. Tomlinson (supply), 1878; Rev. M. O. T. Sahm (supply), spring of 1880 to October, 1882.

The earlier pastors of this church resided in Indiana, Pa. ; Rev. Henry Gathers resided in Mechanicsburg, Indiana county ; Rev. Simon P. Snyder resided in Homer City ; Rev. I. B. Crist resided in New Florence, and Rev. M. O. T. Sahn resided in Cookport.

During the supply pastorate of Rev. M. O. T. Sahn, the third and present house of worship was erected and dedicated. The construction of the building was superintended by Rev. P. G. Bell, pastor at Indiana. The local building committee were the trustees of the church : John D. Paige, Lloyd Shaffer and Christian R. Weaver. The church was dedicated October 15, 1882, by Rev. P. G. Bell and Rev. M. O. T. Sahn. The cost of the building was \$1,160.00.

From 1883 to 1889 the following pastors served the church : Rev. W. E. Crebs, November 1, 1883, to November 1, 1884 ; Rev. John W. Reese, April 1, 1885, to April 1, 1889 ; Rev. J. W. Shaeffer, June 1, 1899, to June 1, 1891 ; Rev. W. G. Slonaker (supply), 1892 ; Rev. S. V. Dye, August 1, 1893, to April 1, 1896 ; Rev. Jacob M. Hankey (supply), 1896 and 1897 ; Rev. Samuel A. Shaulis (supply), 1898.

During this period the venerable congregation suffered greatly from the death of her older members and the removal of the younger to the cities and towns. The membership gradually declined until not more than thirty partook of the holy communion at her altar. The Advisory Board of Home Missions of the Pittsburgh Synod came to the rescue and granted a small appropriation, which encouraged the congregation to call a resident pastor in the person of Rev. J. M. Snyder, who came upon the field May 1, 1899. For five years he has proven himself to be a true servant of God, laboring under many difficulties but accomplishing a good work. The church has been thoroughly renovated, and a sweet-toned bell placed in the belfry. The membership of the congregation is now about forty, and with the Strongstown church forms a self-sustaining charge.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH.

STRONGTOWN, PA.

It has been a difficult task to write the history of this venerable church, inasmuch as there are few church records and almost all

tradition is lost in the silence of the grave. During the pastorate of Rev. G. A. Reichart in the Brush Valley congregation, occasional German services were held by him in private homes of this community. No organization, however, was effected by him. July 1, 1827, Rev. Nicholas G. Sharretts became pastor of the Indiana charge, and soon became interested in the shepherdless Lutherans of Strongstown. He preached for them occasionally, first in the homes of James Strong, Jacob Soryer and George Bowers, and later in an old clap-board school-house. In the year 1832 a log church was built by the citizens "for the use of all Christian denominations." It was built of pine logs, one story high, and about 20x30 feet in size. John Fink did the principal carpenter work, and Jacob Bennett was the mason who constructed the foundation wall and the large chimney at the east end. The building stood on two lots numbered 36 and 37 in the town plot of Strongstown, each lot being 200 feet deep and fronting 60 feet on the turnpike or Main street. These lots were purchased from James Hill, Sr. and James Strong for the sum of ten dollars by Jacob Strong and George Mardus, Sr., acting trustees for the purchasers. The deed bears date July 13, 1833.

An extract from a letter written by Rev. Sharretts to Professor Schmucker about this time will give us a fitting introduction to the organization of the Evangelical Lutheran Church in this place :

"My beloved Doctor Schmucker :

"I write these lines in a log school-house covered with clap-boards in a tolerably new settlement to you, in which I have spent several days, where I shall hold preparatory services for the holy communion on the morrow, and confirmation to-day of several young persons, and we also hope that the presence of the Lord will be with us in this rough building."

This confirmation service took place December 31, 1832, at which time the following persons were confirmed :

Nicholas George, Jr.,	Elizabeth Seyfert,
Jeremiah George,	Mary Strong,
Adam George,	Margaret Miller,
Michael Helman,	Catherine Helman,
John Strong,	Eliza George,
Sarah Sorgus,	Eliza Helman.

On the following day (January 1, 1833) the holy communion was administered to this confirmation class and twelve others partook of the sacrament with them. Their names were :

Nicholas George, Sr.,	James Strong,
Elizabeth George,	Catherine Strong,
Barbara Hill,	Leonard Seyfert,
Jacob Sorgus,	Eliza Seyfert,
Margaret Sorgus,	Michael Strong,
Margaret Sharer,	Hannah Strong.

These twenty-four persons constituted the original membership of the St. Paul's Evangelical Lutheran Church of Strongstown. The first union Sunday-school was organized in the old log church, May 2, 1851, with Jacob Grom as superintendent.



ST. PAUL'S EVANGELICAL LUTHERAN CHURCH.

Strongstown, Pa.

In the fall of the year 1856, the Lutherans and Presbyterians of the community agreed to build a union church. A new lot was purchased from Michael Strong, Sr., for the sum of \$10.00. The deed bears the date February 25, 1861. George B. Wike acted as trustee for the Lutherans and James Grow performed the same office for the Presbyterians. On this lot a new frame church was erected by the two congregations at a cost of \$400.00. Mr. William Young did the carpenter work. Rev. Peter Sahm, D. D. was the Lutheran pastor and Rev. John Kirkpatrick the Presbyterian pastor when the services of dedication took place

which was on Christmas day of 1857. This church is still in use, having been extensively repaired in the summer of 1901.

The following pastors have served the church: Rev. Nicholas G. Sharretts, January 1, 1833, to December 31, 1836; Rev. John Brown, 1837; Rev. Jacob Medtart, March 1, 1838, to October, 1842; Rev. John David Adam, November 1, 1842, to September 19, 1844; Rev. Henry Bishop, November 1, 1844, to November 1, 1849; Rev. C. J. Deininger, 1850, to December, 1852; Rev. Peter Sahm, D. D., January 1, 1853, to February 1, 1858; Rev. William S. Emery, April 1, 1858, to April 8, 1861; Rev. Henry Gathers (Supply), April, 1861, to March, 1862; Rev. George M. Settlemyer, March 1, 1862, to March 1, 1866; Rev. George F. Ehrenfeld, June 1, 1866, to April 1, 1868; Rev. Simon P. Snyder, December 1, 1869, to April 1, 1874; Rev. Isaiah B. Crist, November 1, 1874, to November 1, 1875; Rev. A. W. McCullough, April, 1876, to April 1, 1878; Rev. Leonard Wischaupt, 1879; Rev. M. O. T. Sahm, 1880 to 1882; Rev. Reuben Smith, 1885 to 1886; Rev. A. W. McCullough, spring of 1887 to April 7, 1890; Rev. J. W. Shaeffer (Supply), April 20, 1890, to October 20, 1890; Rev. A. W. McCullough (Supply), summer of 1891; Rev. W. G. Slonaker (Supply), summer of 1892; Rev. S. V. Dye, August 1, 1893, to April 1, 1896; Rev. Jacob M. Hankey (Supply), summers of 1896 and 1897; Rev. Samuel A. Shaulis (Supply), summer of 1898; Rev. J. Milton Snyder, May 1, 1899, to —.

HEBRON EVANGELICAL LUTHERAN CHURCH.

BLAIRSVILLE, PA.

Blairsville is one of the oldest towns of Indiana county. It was laid out in 1819, and named in honor of John Blair, Esq., then the president of the "Hollidaysburg and Pittsburgh Turnpike Company." From 1825 to 1834, during the days of canal and turnpike supremacy, it was one of the busiest little commercial centres west of the mountains. A number of Lutherans were early attracted to the town, and they were not left long without a church of their faith. Rev. Nicholas G. Scharretts, of Indiana, Pa., preached for them occasionally, and on the first day of July,

1827, organized them into a congregation. This was the first distinctively English Lutheran church organized west of the Allegheny mountains. Occasional German services have been held by the various pastors for the benefit of a few Germans in the community, but the congregation was organized as an English Lutheran church. The following persons constituted the original membership:

Mr. and Mrs. John Fair, Sr.,	Louisa Altman,
Mr. and Mrs. Michael Rugh,	Mary Repine,
Mr. and Mrs. Henry Libengood, Sr.,	Dorothy Crissman,
Mr. and Mrs. David Earhart,	Ann Maria Kunkle,
Mr. and Mrs. Jacob Loose,	Elizabeth Harrold,
Mr. and Mrs. Peter Mikesell,	Catharine Hill,
Catharine Repine,	Charlotte Mikesell,

Elizabeth Mikesell.

Henry Libengood, Sr., and John Fair, Sr., were elected elders, and Michael Rugh and David Earhart, deacons. A log church was built at once. Mr. Jacob Altman, a Baptist by profession, but a great friend of Rev. Sharretts, took a great interest in the erection of this church. Through his efforts a bell was secured. On May 12, 1832, Mr. Altman united with the congregation, and his entire family soon followed his example. The cost of the first church was about \$1,000.00, but the date of its dedication is not known. Such was the influence of Rev. Sharretts in this community that the log church soon became too small to hold the large audiences which gathered to hear him, and in 1833 the use of the Presbyterian church was secured for communion services. In 1835 Mr. Henry Graff, a beloved elder of the church, presented the congregation with two building lots on the corner of Campbell and Liberty streets. Preparations for the building of the new church were made at once, but just when they were in the midst of their building operations (December 31, 1836) their pastor died. It cast a gloom over the entire community, and especially upon the congregation to which he had ministered so efficiently for more than nine years. A regular pastor to succeed Rev. Sharretts was not secured for more than a year, and a number of people grew discouraged and withdrew from the church. During those trying months, Mr. Henry Graff proved a tower of

strength to the disheartened people. By the force of his example he kept the large body of the congregation together and at work, and the new church was completed sometime during the year 1837. When it is remembered that this church was 44 x 62 feet in size, built of brick, it will be better understood what a task the young shepherdless congregation had before them. The greatest credit for its successful completion belongs to Mr. Graff. Peter Graff, a younger brother of Henry Graff, was also a man of great influence in the congregation. As an evidence of his sterling Christian quality, we give the following incident from his mercantile experiences in Blairsville :

It was customary in those days for merchants to treat their customers to an occasional drink of whiskey, and the result was that the stores were made the loafing places of a class of men whose presence was exceedingly distasteful to ladies. Mr. Graff determined to purge his store of the nuisance. The whiskey treating was stopped. Some of the other merchants thought that Mr. Graff had ruined his trade, but the moral-minded public thought otherwise. The tobacco spitting and profanity that often characterized other stores was unknown at Graff's, and the ladies of the town found it a very congenial place for shopping. And thus was virtue rewarded.

With such strong hearts as this in the congregation, the good ship safely weathered all her storms until the second pastor, Rev. Jacob Medtart, could take the helm. He served from March 1, 1838, to May 12, 1839, when the Blairsville church was separated from the Indiana charge. His successor, Rev. Augustus Babb, D. D., was one of the most successful pastors the church has ever known. Through his efforts the membership was rapidly increased to 250, but just when the tide of prosperity seemed most full, an era of emigration from the town set in, which robbed the congregation of the Graff family and many other most excellent supporters of the church. Large accessions have been secured to the church through the consecrated efforts of succeeding pastors, but the losses by removal have been such that the numerical strength of Rev. Babb's day has never since been attained.

About the year 1850, no less than fifteen families of this church emigrated to the west at one time. A number of them located

in the vicinity of Polo, Illinois, and became the nucleus of a strong English Lutheran church in that city. It was in this church, during the ministry of Rev. Babb, that the first meeting was held May 26, 1842, which resulted in the organization of the Alleghany Evangelical Lutheran Synod. From 1827 to 1842, the church was in the fellowship of the West Pennsylvania Synod; from 1842 to 1887, it belonged to the Alleghany Synod; in 1887, it united, in company with all the other Indiana county churches, with the Pittsburgh Synod.

During the 77 years of Hebron's history, four of her young men have entered the gospel ministry: Rev. Daniel Smith Altman, confirmed by Rev. Babb in 1839; Rev. H. L. Chapman, confirmed by Rev. Babb in 1843; Rev. Wm. H. Wynn, confirmed by Rev. Peter Sahm, D. D., in 1847; Rev. John W. Myers, confirmed by Rev. J. R. Williams in 1864. The following pastors have served the church from its organization: Rev. N. G. Sharretts, 1827-1836; Rev. Jacob Medtart, 1838-1839; Rev. Augustus Babb, D. D., 1839-1845; Rev. Peter Sahm, D. D., 1845-1848; Rev. A. B. Bosserman, 1848-1852; Rev. G. M. Pile, 1852; Rev. William Kopp, 1853; Rev. John J. Suman, 1853-1858; Rev. Cornelius Nitterauer, 1858-1861; Rev. Henry Reck, 1861; Rev. Samuel Aughey, 1861-1863; Rev. J. R. Williams, 1863-1867; Rev. Simon P. Snyder, 1867-1869; Rev. Augustus Babb, D. D. (recalled), 1870-1875; Rev. C. L. Streamer, 1876-1878; Rev. Charles M. Stock, 1878-1880; Rev. Michael Colver, 1881-1889; Rev. F. H. Crissman, 1889-1895; Rev. Samuel E. Slater, 1896-1898; Rev. Charles F. Sanders, April 1, 1898—

During the pastorate of Rev. John J. Suman, a good parsonage was built and the present constitution of the church was adopted. During the pastorate of Rev. Michael Colver, the church building was remodeled at a cost of \$5,500.00. It was solemnly re-dedicated January 2, 1887, Rev. W. W. Criley, D. D., preaching the dedicatory sermon. During the pastorate of Rev. Charles F. Sanders, the church and parsonage have both been improved at considerable expense. The scholarly attainments of this pastor are recognized and appreciated by the community, and Hebron church is occupying a higher position among the Evangelical forces of the community to-day than it has done for many years.

THE LUTHER CHAPEL.

GRACETON, PA.

About the year 1828, Rev. Nicholas G. Sharretts, pastor of the Indiana charge, began to hold services in the Black Lick school house, located about one mile from the present site of the Luther chapel. A considerable number of the original members of the Blairsville church lived in this neighborhood, and at their request these services in the school house were continued with more or less regularity by the pastor of the Indiana charge until January 15, 1846, when they were organized by Rev. Peter Sahm, D. D., into a separate congregation. The number of members in the original organization was twenty-six.

In 1850 it was decided to erect a church. A building committee was appointed, consisting of Michael Rugh, John Fair, Adam Mikesell and Jonas Mikesell. This committee, on March 13, 1850, purchased a lot of ground from Daniel Altemus and John Peddicord for the consideration of five dollars. Upon this lot a brick church, 35x50 feet, was erected at a cost of \$2,500.00. It was dedicated about March 1, 1852. From the time of its organization to May 19, 1878, it was served by the pastors of the Blairsville charge (see history of that congregation). In 1878 the Blairsville church became an independent pastorate and Luther Chapel and Homer City were made a charge.

The first pastor of the newly-formed pastorate was Rev. C. T. Steck, who took charge about August 1, 1878, first as a supply, and later as the regular pastor. He resigned April 6, 1882. The charge was vacant for over a year, and then on November 1, 1883, Rev. W. E. Crebs became pastor. He also served the Brush Valley church in connection with Homer City and Luther Chapel. He resigned April 1, 1884.

Rev. J. W. Reese was pastor from April 1, 1885, to March 10, 1889.

Rev. J. W. Shaeffer was pastor from June 1, 1889, to October 6, 1897, serving the Brush Valley congregation only a portion of the time.

March 1, 1898, Rev. G. L. Courtney accepted a call to the pastorate, serving until April 1, 1900.

Rev. J. W. Shaeffer was then recalled and has been serving the people very acceptably ever since.

EVANGELICAL LUTHERAN CHURCH.

HOMER CITY, PA.

This congregation was organized by Rev. R. A. Fink, D. D., of Johnstown, Penna., President of the Alleghany Synod, February 21, 1871. The original members numbered twenty-eight, many of whom were members of Luther Chapel. They were taken at once under the pastoral care of Rev. Simon P. Snyder, who was then serving the Brush Valley charge. Upon his resignation in April, 1874, the church was received into the Blairsville charge, under the care of Rev. Augustus Babb, D. D., who was their pastor until October 1, 1875. As soon as the congregation was organized, a lot was purchased, and a neat frame church, costing about \$3,000.00, built upon it. This church was dedicated to God October 6, 1872. The following pastors have served the church from the time of Rev. Babb's resignation: Rev. Charles L. Streamer, October 1, 1876, to May 19, 1878; Rev. C. T. Steck, August 1, 1878, to April 6, 1882; Rev. W. E. Crebs, November 1, 1883, to September 1, 1884; Rev. J. W. Reese, April 1, 1885, to March 10, 1889; Rev. J. W. Shaeffer, June 1, 1889, to October 16, 1897; Rev. G. L. Courtney, March 1, 1898, to April 1, 1900; Rev. J. W. Shaeffer (re-called), April 22, 1900, to —.

EVANGELICAL LUTHERAN CHURCH.*

TRADE CITY, PA.

In April, 1839, German immigrants, having bought land from the Holland Land Company, and settled in the neighborhood of Trade City some years before, decided to build a union church for the use of the Lutherans and Reformed. There were twenty-one families engaged in this work, of which number fifteen were Germans from the Fatherland and six Pennsylvania Dutch from

* This article has been copied, in the main, from the pamphlet history of the Smicksburg charge, published by Rev. M. S. Kemp.

Blair and Huntingdon counties. Those who came direct from the Fatherland were chiefly of the Reformed faith. In view of their limited numbers, however, it was decided to work in harmony with the Lutherans, and build one church for the use of both. On the question of the selection of pastors, however, there was some division, some favoring a pastor of each denomination at the same time ; others favoring one pastor and the selection of Lutheran and Reformed men alternately. The latter plan seems to have prevailed.

John Maul offered a plot of ground for a church for the small sum of two dollars and twenty-five cents. This lot was somewhere on or near the present farm of Henry Roney. It was accepted at first, but a better lot was offered by Ludwig Heitzenroder at the same price, and Mr. Maul courteously took back his lot, allowing the congregation to purchase the more acceptable site. Frederick Sprankle, Martin Zirkel and Johannes Knauff were selected as the building committee, with the first named as treasurer. Much of the labor was done gratuitously by the members of the church. They cut and hewed the logs upon their own timber lands, and hauled them to the church lot. Then they gave their services to the building committee *for any* work that might be required of them. The highest cash subscription was that of Frederick Sprankle for \$10.00. Only about \$111.50 in money was invested in the building, but when they were through they had as neat and comfortable a log church as was to be found anywhere in the county. (For a picture of this old church see Chapter I.) The floor was rough-boarded and the seats rough and unpainted. The doors, windows and pulpit were put in place by Heinrich Beck at the price of \$42.00. The roof was covered with the shingles and heavy clapboards of that time. The church was dedicated August 28, 1841, by the Reformed pastor, Rev. John Althouse, in the presence of a great assemblage of people from far and near. These services were conducted in the German language. Several weeks before the day of dedication two constitutions were drafted ; one by Frederick Sprankle and the other by George Ebel and Herman Fierman. The latter was adopted, and we print it in full as a splendid specimen of the layman's art. It embodies many of the general rules found in all the old constitutions of the union

churches of the pioneer days. Article VII. will be found especially interesting to our pastors, and Article VI. equally so to our church councils.

CONSTITUTION OF GERMAN UNITED LUTHERAN AND REFORMED CONGREGATION.

The new church, built by the German Lutheran and Reformed congregation in Mahoning township, shall be called St. Paul's church, and shall only be devoted to the divine service of the Protestant confessions, that is of the United Lutheran and Reformed together, in the German language.

ARTICLE I. THE SACRAMENTS.

Section 1. The holy sacraments shall be administered not otherwise than according to the precepts of both Protestant confessions above named, so that no other sect can use the church for worship.

Section 2. Every member who wishes to commune must attend preparatory services. Otherwise, he shall not be admitted to it unless good reasons are laid before preacher and elders as an excuse.

Section 3. Those who are not members must apply to the elders and pastor for permission to commune.

Section 4. The officers of the church are to see that before the youth are admitted to the same—sacrament—they have taken a course of Christian instruction.

ARTICLE II. MEMBERS.

Section 1. Members are required to pay their share of the building fund and of the salary.

Section 2. Sons and daughters of members, attaining their majority, may become members after examination by Council, and paying an entrance fee. The constitution must be read and subscribed to.

Section 3. All rights of church and church-yard are guaranteed to members and their families.

Section 4. To the poor and to strangers, a burial place shall be given free; to those not members in the community a charge shall be made.

ARTICLE III. SEATS.

All members have the same rights as to the seats, except officers, who have special seats reserved. The seats shall not be rented.

ARTICLE IV. LOSS OF MEMBERSHIP.

Section 1. One loses his right as a member who has not paid his dues for three successive years.

Section 2. By excommunication on account of public scandalous conduct. A majority vote of congregation is necessary to excommunicate.

ARTICLE V. OVERSEERS AND ELDERS.

Section 1. Six overseers shall hold office to uphold the order of the church (constitution). They shall be elected by vote in such a way that every year, counting from the acceptance of this constitution, two resign and two new ones take their place. N. B.—In the first two years it shall be determined by lot who shall resign until the order of sequence be established. The day of dedication of church shall be the day of election, having been announced four weeks beforehand.

Section 2. Only members who have passed their twenty-first year shall be eligible as overseers. They shall be installed into office before the congregation by the minister and elders as follows: "We, elected overseers of St. Paul's church, promise, before God and the whole congregation, that we will be faithful to the doctrines of our Lord Jesus Christ, to the faith of our fathers and our constitution; to further everything good in the congregation; to ward off all harm, hatred and party spirit; to use all means in our power to further the welfare of the church; to keep the congregation in Christian love and union, for it is written: 'Brethren, love ye one another as Christ has loved the Church.' All this by the grace of God we promise, and God grant us His assistance and blessing."

Section 3. During the time of their office, they may expect from the members love and obedience, and have a special seat in the church.

Section 4. They, by their life, shall give a Christian example.

Section 5. In the church, they have to see that quiet and order is preserved during service—for example, to hinder the jumping over the seats; to require the parents with noisy children to go out until they are quiet again, because by such things preacher and congregation are disturbed. This shall be the duty of the two youngest overseers, but it is especially recommended to them that they fill their office with meekness and Christian love.

Section 6. To receive offerings and to collect salary of preacher.

Section 7. If any member receives loss or suffers sickness and is in want, it shall be the overseers' duty to support them by privately raising money, or in any other suitable way. In case it

is impossible for a member to pay his dues to the pastor, the overseers shall see that the pastor shall suffer no loss by collecting the money due in some suitable way.

Section 8. The two older overseers, with pastor's help, shall keep a well-ordered Church book, and shall present same for public examination every year at the resignation from office.

Section 9. The overseers are responsible for Church and Churchyard, that they be kept in good order.

ARTICLE VI. THE TREASURER.

Section 1. A treasurer shall be elected every three years by the congregation. His duty is to receive all the money due the treasury, and to pay out the same only on a written order from the council.

Section 2. He has to receive the pastor's salary collected by Council, and to hand it to the pastor. The pastor must give a receipt.

Section 3. He has to give a public report of income and expenses annually, at election time. He preserves all documents. If an officer does not fulfil his duties, the congregation has the right to dismiss him and to elect another, but only by a majority vote.

ARTICLE VII. THE PREACHER.

Section 1. He shall preach only the pure gospel, avoiding all sect spirit in his sermons, and keeping the congregation united by love and meekness.

Section 2. The services of the preacher are limited to one year only—his stay or leave depends upon the majority vote of the congregation. The full amount of his salary is guaranteed.

Section 3. The preacher shall neither be allowed nor obliged to preach in any other language but the German. He may, however, if several members desire it, preach and lecture to them in the English, provided it be done on other than preaching days, and that he be especially paid for it.

Section 4. Travelling preachers shall be allowed to preach after showing Council that they are properly qualified and preach according to the constitution.

Section 5. He shall visit the sick and practice deeds of mercy.

AMENDMENTS.

This constitution can only be changed after mature deliberation, and by a vote of two-thirds of the members, with this condition, however, as long as there are yet three members no other language shall be preferred to the German."

This constitution was taken up by the congregation at a special meeting held August 8, 1841, and adopted. It was then signed by the following persons :

Jacob Shaffer,	John Feierman,
Adam Schneider,	Josef Fetterhof,
Frederick Sprankle,	Hartman Heitzenroder,
Johannes Knauff,	George Pepper,
Martin Zirkel,	Jacob Sutter,
Ernest Uhlhorn,	Henry Weining,
George Breitenbach,	John Fetterhof,
Michael Knauff,	Johannes Zehner,
Hartman Bartoloma,	George Weining,
Ludwig Heitzenroder,	Wilhelm Muth,
Caspar Werthmann,	George Heitzenroder,
Herman Feierman,	George Sprankle,
Philip Domm,	George Yoas,
Nicholas Maul,	Johannes Emmerick,
George Ebel,	Adam Wolf.
Franz Stuckler,	Martin Scholl,
Kilian Spahr,	Johannes Maul,
Johann Olthaus,	Henry Freyer.

On the same day, a church council was elected, consisting of Jacob Shaffer, John Maul, Adam Schneider, Johannes Knauff, Caspar Werthman and Frederick Sprankle. They were probably the six "overseers" required by the constitution. This old St. Paul's church was by far the most vigorous German church ever established in Indiana county. It lost its vitality only by criminal persistence in the use of the German tongue at all public services. For the first few years, it made rapid progress under the care of its first pastor, Rev. John Althouse. About this time Mr. Frederick Sprankle introduced a young man, John David Adam, to the congregation as a Lutheran preacher, but he was not favorably received. Three reasons were given for his rejection : first, he was not yet licensed to preach ; second, the church was not strong enough to support two pastors at the same time ; third, Mr. Adam was an advocate of "new measures" and this was very distasteful to the greater portion of the congregation. All the Lutheran Germans and the German Americans thereupon with-

drew from the church, took Mr. Adam as their pastor, and held services near the St. Paul's church. In the fall of 1842, Mr. Adam was licensed to preach by the Alleghany Synod, and his followers at once demanded the common use of the St. Paul's church, which heretofore had been denied them. The demand was refused, but a key was speedily made to fit the lock, and services were held. New bolts and bars were placed on the church door by the other party and once more the Lutherans were out. In order to put an end to the contention, the Reformed party offered to buy the interest of the Lutherans in the church, but the offer was declined. Some time after this, the Lutherans were offered the use of the church every second Sunday upon certain conditions: *first*, that they paid all they owed to the church; *second*, that the original constitution should be adopted by them; *third*, that they help to keep the church in good repair; *fourth*, that a joint committee (the majority of which should be Reformed) should care for the building; *fifth*, that each congregation should elect its own church officers; *sixth*, that each pastor refrain from any disparaging remarks about the other congregation; *seventh*, that the Reformed have the exclusive use of the church on their Sunday, and *eighth*, that these conditions form a supplement to the constitution. After much discussion these conditions were agreed to, and both parties made use of the church.

Rev. Adam served the church but for a short time, for his license was revoked by the Alleghany Synod. Rev. Henry David Keyl, of Clarion county, supplied them for a few months in 1843.

Rev. J. George Donmeyer served them from 1843 to 1847, when Rev. A. C. Ehrenfeld became their pastor, serving them in connection with Smicksburg, Plum Creek and Whitesville. The partnership between the Lutherans and the Reformed was not as harmonious as could be desired, but each congregation continued to use the church on their allotted Sunday. Rev. Ehrenfeld resigned the charge in the early part of 1849, and was succeeded by Rev. G. M. Pile who was pastor from June 1, 1851, to June 1, 1852. A Rev. Huntzinger also preached for the congregation about this time, but neither the church nor the synodical records give the date of his pastorate. Rev. F. A. Barnitz was

pastor from 1852 to 1854. In the last-named year the Lutherans discontinued regular services in St. Paul's church, and effected an organization in Perrysville, uniting with a few members of the same faith from Jefferson county. The church that was built there was allowed to be sold on a mechanics' lien, and the organization was again started at Whitesville, with a preaching station in the wagonmaker's shop of Frederick Sprankle at Trade City. This preaching station was the beginning of the Trade City Evangelical Lutheran Church.



EVANGELICAL LUTHERAN CHURCH.

Trade City, Pa.

The Reformed pastors of the St. Paul's church from 1841 to the time of its disbandment in 1875 were Rev. John Althouse, Rev. Ferdinand Engelbach, Rev. Lohbaur, Rev. J. C. Henneman, Rev. J. Baier, Rev. C. A. Limberg, Rev. Ludwig Crist, Rev. Hoffmeyer, and Rev. Deitz. Many customs were in vogue in that old church which might be used to advantage to-day. The pastor was given perfect freedom in deciding the length of the sermon, and frequently made full use of two hours. The strictest order was pre-

served by the six "overseers," who were very zealous in the performance of their duties. They had a rule that a man who was regularly elected to office and declined to serve should pay a fine of three dollars into the treasury. But with all these good things the congregation clung to the rule that, "so long as three members remained, no other language should be preferred to the German," and it proved to be its destruction. One by one the younger members of the church slipped away to the English Lutheran services at Whitesville or at Frederick Sprankle's until none but the "old folks" remained. When these died Round Top chapel was buried with them, and the Reformed Church lost its best opportunity in Indiana county. The services at Frederick Sprankle's shop were continued by the Whitesville pastors, Rev. Christian Diehl and Rev. Charles L. Streamer, until May, 1868, when, at the advice of the latter, the people were regularly organized into an Evangelical Lutheran church. The following persons entered the new organization :

John Fetterhof,	Susan Sprankle,
Mary Fetterhof,	Wm. Sprankle,
Frederick Sprankle,	John F. Sprankle,
Catherine Sprankle,	Margaret Sprankle,
William H. B. Sprankle,	George Fetterhof,
Emaline Sprankle,	Christina Fetterhof,
David Stear,	Sharratts Sprankle,
Margaret Stear,	Sarah Sprankle,
Daniel Ramey,	Eliza Jane Ramey.

At this meeting, John Fetterhof and Frederick Sprankle were chosen elders, and David Stear and Daniel Ramey were elected deacons. Plans were laid at once for the erection of a church. A lot was secured, the corner-stone for the new church was laid August 1, 1868, and the building itself was dedicated December 13th of the same year. Rev. Henry Baker, D. D., of Altoona, Pa., preached the dedicatory sermon. The builders were George Peffer and Daniel Ramey, who took the contract for \$1,750.00, furnishing all material. Upon the completion of the building the entire cost was liquidated. Rev. C. L. Streamer's pastorate in the community extended from June, 1858, to November 1, 1869, and was greatly blessed of God. At the time of his resignation the

church had about fifty members. His successors in office were : Rev. P. S. Hooper, January, 1872, to June, 1872 ; Rev. George A. Lee, August 20, 1872, to August 20, 1874 ; Rev. W. E. Crebs, November, 1874, to August, 1879 ; Rev. Ephraim Miller, D. D., October, 1879, to November, 1881 ; Rev. J. T. Gladhill, February 1, 1882, to May, 1885 ; Rev. Charles L. Streamer (Recalled), October, 1885, to January, 1897 ; Rev. M. S. Kemp, July 4, 1897, to January 15, 1902 ; Rev. Shile Miller, February 2, 1902, to —.

During Rev. Gladhill's pastorate, the charge was divided, and Smicksburg and Trade City undertook the support of a pastor. During the same pastorate, the church was thoroughly repaired, and re-dedicated, September 14, 1884. The congregation now numbers 126 members, and is considered one of the substantial churches of Indiana county.

SALEM EVANGELICAL LUTHERAN CHURCH.

SMICKSBURG, PA.

Smicksburg was laid out as a town in 1825, by a German minister named Schmick. Lutheranism made her debut in the new town on the same date, for, be it known, pastor Schmick was a member in good standing of the Evangelical Lutheran Ministerium of Pennsylvania. The first Lutherans, who made Smicksburg their home, journeyed all the way to St. John's church on Plum Creek to attend preaching services except on such occasions as when they could prevail upon the pastor of St. John's to preach in some private home in their own immediate neighborhood. Sometimes, union services would be held with other denominations when an itinerant preacher happened to pass that way. Rev. G. A. Reichart preached for them May 10, 1836. In the spring of 1842, Rev. Jacob Medtart, pastor of the Indiana charge, preached for them regularly, and, on May 28, 1842, organized them into a congregation, consisting of twenty-one members, thirteen of whom were communicant members of the Plum Creek church. These original members of the congregation were :

Mr. & Mrs. Cornelius Lowe,	Mr. & Mrs. Joseph Black,
Mr. & Mrs. Jacob Condron,	Mr. & Mrs. Henry Roush,
Mr. & Mrs. Adam Mogle,	Samuel Hoover,
Absalom Hoover,	John Hoover,
Mr. & Mrs. John Stear, Sr.,	Mr. & Mrs. John Miller, Sr.,
Mr. & Mrs. George Stear, Sr.,	Mrs. Eliza Crissman,
Mrs. A. M. M. Good.	

Jacob Condron, Cornelius Lowe and Joseph Black constituted the first church council.

Rev. Medtart preached every four weeks for the newly-formed congregation at a salary of \$50.00 per annum. He served them for ten months and succeeded in adding fifteen more members to the church. One of his most efficient helpers was Mr. Cornelius Lowe. He was the very heart of the organization. It was at his solicitation that Rev. Medtart first began to preach in Smicksburg. He started a union Sunday-school in the community, and also held a prayer meeting every Sunday on which they had no preaching services, and for three years had "to do all the praying himself." He was a member of the first church council and served in that capacity, with the exception of two years, until the day of his death, July 15, 1880. He was one of the most upright and useful citizens that the community has ever known.

Rev. Henry Bishop served the church from November 1, 1843 to January, 1847. Rev. A. C. Ehrenfeld became pastor in January, 1847, and made Smicksburg the center of Lutheran operations in the northern end of Indiana county. His charge consisted of the churches at Smicksburg, Plum Creek, Round Top and Whitesville, with the parsonage at Smicksburg. He also had a preaching station at Rural Village. During his ministry, in June, 1847, a constitution, in harmony with the General Synod, was adopted. Rev. Ehrenfeld served the congregation about two years. From June 1, 1851 to June 1, 1852, Rev. Grafton M. Pile was the pastor. Rev. F. A. Barnitz was pastor from 1852 to 1854.

On February 25, 1853, a new frame church was dedicated to God. During Rev. Barnitz's faithful ministry of two and a half years, forty persons were received into the fellowship of the congregation.

On June 1, 1855, Rev. Christian Diehl became the pastor of

the church. In January, 1858, owing to ill health, he resigned but resumed the work again on June 1st, when he secured the assistance of a young student, Charles L. Streamer. On June 1, 1859, he resigned the second time, and his assistant became the regular pastor. The name of Charles L. Streamer is one of the best known names in the vicinity of Smicksburg. He served the Lutheran church here from June 1, 1858, to November 1, 1869, a period of more than eleven years. At a later date he was recalled and served the congregation again for nearly twelve years,



SALEM EVANGELICAL LUTHERAN CHURCH.
Smicksburg, Pa.

making a pastorate of twenty-three years, in which he received 231 persons into the membership of the church. His name is precious to many hearts. During his second pastorate, the present church building was erected. The corner-stone was laid June 12, 1889, Rev. W. Selner, of Luthersburg, and Rev. J. M. Rice, of Shippenville, assisting the pastor. On March 9, 1890, the church was dedicated. Rev. J. W. Poffinberger preached the

dedicatory sermon. Rev. A. C. Ehrenfeld, Rev. B. E. Shaner and Rev. J. R. Focht were also present. The total cost of the building was \$4,650.00. The pastors of the church from 1872 were as follows: Rev. P. S. Hooper, January, 1872, to June, 1872; Rev. George A. Lee, 1872-1874; Rev. W. E. Crebs, 1874-1879; Rev. Ephraim Miller, D. D., 1879-1881; Rev. J. T. Gladhill, 1882-1885; Rev. Charles L. Streamer (recalled), 1885-1897; Rev. M. S. Kemp, 1897-1902; Rev. Shile Miller, 1902-.

During the sixty-one years of its history, this church has sent out five ministers of the gospel: Rev. Charles L. Ehrenfeld, Rev. J. Angus Lowe, Rev. Albert Barrett (Presbyterian), Rev. C. R. Streamer and Rev. Silas D. Daugherty. The congregation owns a splendid parsonage, well located on High street, valued at \$1,500.00. The church is thoroughly organized, and has a good working membership of 153.

HARMONY GROVE EVANGELICAL LUTHERAN CHURCH.

WILLET, PA.

In the fall of 1869, Rev. J. H. Wright, of Elderton, Pa., began to preach for a number of Lutherans living in the vicinity of Marlins Mills. On the fourth day of September, 1870, he organized them into a congregation with the following members:

Mr. & Mrs. J. C. Weber,	Mr. & Mrs. Joseph Ross,
Mr. & Mrs. Joel Fink,	Mr. & Mrs. Jacob Seionsoltz,
Mr. & Mrs. Jacob Peterman,	Mr. & Mrs. Jacob Heasley,
George Peterman, Sr.,	Mrs. Elizabeth Harman,
Harriet Weber,	Mrs. Eliza Snow,
Susan Weber,	John Stivenson,

Henry Groff.

In a few weeks, the membership of the young church was increased to 27. Services were held at first in the school-house. On November 14, 1880, a neat frame church, costing about \$1,100.00, was dedicated free of debt. The building committee consisted of John C. Weber, James Brewer and Joseph Ross. The church, during the thirty-five years of her history, has had but three pastors: Rev. J. H. Wright, 1869-1888; Rev. J. W.

Hutchison, 1888-1896; Rev. M. L. Schmucker, 1897—. The congregation is, perhaps, the most prosperous country church of our faith in Indiana county. Its people are noted for their devotion and liberality. The present membership is 174. A splendid parsonage, costing \$1,800.00, was recently built by the charge. One of the remarkable facts about the congregation is that it has been built up very largely of people who never had any previous connection with the Evangelical Lutheran Church.

EVANGELICAL LUTHERAN CHURCH.

COOKPORT, PA.

In the year 1828 John Learn, Sr., removed from Armstrong county, Pa., and settled in the vicinity of Cookport, establishing what was afterwards known as the "Learn settlement." He and his wife were members of the German Reformed Church, but were compelled to forego the privileges of the church for many years in their new home. In 1839, he united with several others in the neighborhood and secured the services of a German Reformed pastor named Barnes. Pastor Barnes preached for them first in the old Presbyterian church at Taylorsville, and later in a school-house. He catechised and confirmed the greater part of Father Learn's thirteen children. Communion services in the German language were held in 1839 and 1842. After Rev. Barnes left they had no services for quite a long time. Despairing of ever securing the services of a German Reformed pastor again, Father Learn repaired to Indiana, Pa., where he consulted with the Lutheran pastor, Rev. Peter Sahm, D. D. The latter became very much interested, and held communion services for them October 23, 1853. The following persons, nearly all of whom had been confirmed in the Reformed faith, received the sacrament on that occasion:

Adam Wasam,	John Learn, Sr.,
Margaret Wasam,	Elizabeth Learn,
John Buterbaugh,	Andrew Learn,
Conrad G. Hartman,	Catharine Learn,
Catharine Hartman,	George Learn,
Christiana Buterbaugh,	Jacob Learn,

Andrew Lute,	Sarah R. Learn,
George Rodkey,	Peter Learn,
Mary Rodkey,	Lucinda Learn,
Rebecca Ellen Griffith,	Henry Learn,
John Diffenderfer,	William Learn,
Catharine Diffenderfer,	Adam Learn,
Mary Foglesong,	John Learn, Jr.,
John Zeagler,	Catharine Learn,
	Catharine Zeagler.

Rev. Sahm supplied the settlement with an occasional sermon, holding his second communion service for them September 9, 1855. At the same time a petition was prepared and sent to the Alleghany Synod, asking for a pastor. The Synod answered their petition by uniting them with two other congregations to form the "Cherry Tree Mission," and commissioning one of their young men, Rev. Christian A. Fetzer, as their first missionary. Rev. Fetzer entered upon his work soon after the meeting of the Synod. His first task in the Learn settlement was to organize them regularly into a congregation. This was done December 1, 1855, when the following constitution was adopted :

CONSTITUTION OF THE EVANGELICAL LUTHERAN AND
GERMAN REFORMED CONGREGATION AT LEARN'S
SETTLEMENT.

"We, the members of the Evangelical Lutheran and German Reformed churches in or near Learn's settlement in Indiana county, have mutually agreed to unite and form a congregation. And, further, we do enter into a compact with each other that we will be united together under the following articles and respectively observe them.

Article I. All persons who have been confirmed and were received as members of either the Evangelical Lutheran or German Reformed churches and have remained entitled to communion privileges shall become members of this congregation by having their names subscribed to these articles.

Article II. Any person or persons who possess a suitable character and have obtained suitable religious qualifications, and have not formed connection with any other Christian denomination, may become members of this congregation by the Church Council concurring with the officiating minister, who, upon their application for membership, shall confirm them.

Article III. Persons applying for membership in this congregation from other congregations will be received by certificate from the congregations from which they come.

Article IV. The members of this congregation shall elect from the male members two for elders and two for deacons, who shall hold their respective offices for two years.

Article V. As a discipline in every congregation is essentially necessary, we adopt that discipline and Formula of Church Government recommended by the General Synod of the Evangelical Lutheran Church in the United States of North America.

Article VI. The above-named Formula of Church Government and Discipline shall govern and regulate us in all our congregational relations and affairs so long as our congregation is supplied by a Lutheran minister.

Article VII. Suitable by-laws may at any time be adopted by giving two weeks' notice, provided they do not conflict with this instrument of compact and Formula of Church Government and Discipline adopted by this congregation.

Article VIII. This Constitution may be altered or amended by a vote of two-thirds of the regular members of this congregation."

Signed by

Christian Fetzer, Pastor,
 Conrad G. Hartman, Elder,
 Andrew Learn, Elder,
 H. W. Cook, Deacon,
 Jacob Learn, Deacon,
 John Learn, Sr.,
 Peter Learn,
 Lucinda Learn,
 John Learn, Jr.,
 Catharine Learn,
 Adam Learn,

George Rodkey,
 Sarah R. Learn,
 Catharine Learn,
 John Foglesong,
 Mary A. Fogelsong,
 Henry Houck,
 Samuel Creps,
 Adam Wasam,
 William Learn,
 Henry Learn,
 George Treese,

Andrew Lute.

This compact of 1855 is still the constitution of the Evangelical Lutheran church in Cookport. The regular pastors have all been Lutherans, and the accessions have naturally been to that branch of the church. Only two of the original members of the Reformed faith have refused to unite regularly with the Lutheran congregation.

Rev. Fetzer conducted his services at first in what was known as the "Old frame school house," adjourning the services to an adjacent grove when pretty weather brought out an unusually large congregation. Later he preached in a union church built

by the Reformed, Lutherans and Methodists about the year 1854. His term of pastoral service extended from November 1, 1855, to July 26, 1857.

The next pastor of the church was Rev. P. S. Nellis, who served them from January 31, 1858, to April 17, 1859. During his pastorate some dissatisfaction arose with the Methodist Protestants about the use of the old union church, and the Lutherans determined to build a church of their own. On January 11, 1859, Mr. Andrew Learn deeded to John A. Learn, William Cook and Valentine Kerr, acting trustees of the congregation, one acre of land for church purposes. The timber for a new church was hewed by members of the congregation in the spring of the same year, but, owing to the removal of their pastor in April, building operations were suspended, and the church was not finished until five years later. In 1859, Rev. Jacob Wolf supplied the pulpit. From 1860 to 1862, Rev. Henry Gathers was pastor, preaching in an old house and barn of Andrew Learn. On October 8, 1863, Rev. John Forthman became pastor, and the congregation once more addressed itself to the task of building. The church, which was of frame, 40 x 50 feet in size, was dedicated some time during the year 1864. It cost about five hundred dollars in cash, beside much donated labor and material. Rev. Forthman resigned October 23, 1864, and his successors were: Rev. Michael Colver, 1865-1867; Rev. Leonard Wischaupt, 1869-1878; Rev. M. O. T. Sahm, 1880-1884; Rev. Reuben Smith, 1885-1886; Rev. Samuel Krider, 1889-1895; Rev. J. M. Hankey, 1896-1897; Rev. George Trostle, 1898-1899; Rev. J. C. McGaughey, 1899-1902; Rev. J. A. Flickinger (prevented by sickness from becoming the resident pastor); Rev. W. G. Slonaker, September 1, 1903—.

In 1885, the church building was greatly improved at a cost of several hundred dollars. The pastor, Rev. Reuben Smith, was assisted by Rev. Michael Colver at the re-opening services, which took place August 23, 1885. In the spring of 1893, the church was destroyed by fire and the congregation was left without a house of worship. Neglect to carry a reasonable amount of insurance made the loss all the harder to bear. The congregation were slow about erecting a new church. For four years they worshipped in the M. P. church, and then removed to their own

unfinished building. The church was not completed until 1902, during the pastorate of Rev. J. C. McGaughey. The feast of dedication was held November 17, 1902, nearly ten years after the disastrous fire. It is to the great credit of this congregation, however, that they paid all bills as they were due and dedicated their church free of debt. The dedicatory sermon was preached by Rev. S. J. McDowell. It cost about \$1500, in addition to much donated material, etc. The first parsonage of this church was purchased in 1871. It was a small house, located in Cookport, and had been in use for a number of years before its purchase. In the summer of 1892, it was torn down, and a good pastors' home erected in its stead at a cost of \$1,500. This congregation has passed through an unusually large number of great trials, but it has safely weathered them all; and, with a good church property and a stable membership of seventy-five, believes that the dawn of a better day has come.

MOUNT ZION EVANGELICAL LUTHERAN CHURCH.

PINE TOWNSHIP.

This is one of the congregations of the Cookport charge. The first Lutheran services were held in this community by Rev. Simon P. Snyder, while pastor of the Brush Valley charge. His successor, Rev. I. B. Crist, continued these services, preaching every four weeks. The congregation was organized, January 22, 1877, by Rev. A. W. McCullough, with twenty members. The services were held in an old school-house, situated in the midst of a dense thicket. It was entirely too small to accommodate the people who desired to attend the services and the preacher was always assured in advance of a packed house. The pulpit platform was a store-box and the ceiling was so low that the preacher's head brushed it constantly. William Schultz bought this school-house and presented it to the congregation. It served as a house of worship for ten years, when a neat frame church with steeple was erected. This church was dedicated October 10, 1887, by Rev. Reuben Smith and Rev. A. C. Ehrenfeld. It cost about \$800. The pastors of this church have been the following:

Rev. Simon P. Snyder (pioneer supply); Rev. Isaiah B. Crist

(pioneer supply) ; Rev. A. W. McCullough, Jan. 22, 1877, to April 1, 1878 ; Rev. M. O. T. Sahm, May 1, 1880, to April 1, 1884 ; Rev. Reuben Smith, February 22, 1885, to March 1, 1886 ; Rev. Samuel Krider, May 1, 1889, to April 1, 1895 ; Rev. Jacob M. Hankey (supply), 1896 and 1897 ; Rev. George Trostle, 1898, to January, 25, 1899 ; Rev. J. C. McGaughey, October 19, 1899, to July 1, 1902 ; Rev. W. G. Slonaker, September 1, 1903, to —.

EVANGELICAL LUTHERAN CHURCH.

ANTIOCH, PA.

Services were conducted in this community by Rev. Samuel Krider, pastor of the Cookport charge, who organized a congregation and built a good, substantial church about the same time. The church was consecrated to God November 16, 1890. Rev. Charles L. Streamer, of Smicksburg, preached the dedicatory sermon. Rev. J. W. Hutchison preached in the evening. The building is frame, 40 x 50 feet, and cost about \$1,200.00. The following persons were members of the church at the time :

Mr. & Mrs. Conrad Silvis,	Mr. & Mrs. Joseph Burket,
Mr. & Mrs. Joseph Fisher,	Mr. & Mrs. George Sheesley,
Mr. & Mrs. Henry Abel,	Mr. & Mrs. Charles Abel,
Mr. & Mrs. Frederick McAfoose.	

The pastors of this church have been the pastors of the Cookport charge from 1890 to the present. The congregation now numbers twenty members.

GROVE CHAPEL EVANGELICAL LUTHERAN CHURCH.

RAYNE TOWNSHIP.

A number of the earliest settlers in Rayne Township were Pennsylvania Germans, the majority of whom were members of the Evangelical Lutheran Church. As a rule, they attended preaching services, with their families, in the town of Indiana, being regular communicant members of that organization. About the year 1840, a German Reformed pastor from Jefferson county, conducted services in Bookermeyer's school-house, in the neighborhood of "Dutch Hill," and a number of these Germans attended

these services and later became identified with the congregation that was organized there ; but the Lutherans in the southern part of the township continued their adherence to the Indiana congregation. As early as 1853, it was the custom of the pastors of the Indiana church to hold afternoon services for these people in Wolf's school-house. Among those who were most deeply interested in these services were : George and Miranda Wolf, Abraham and Susan Little, Jacob and Fannie Garman, George and Louisa Lotz, Jacob and Elizabeth Faith, Jacob and Mary Harman, John and Catharine Ray, Joseph and Elizabeth Dodson, David and Catharine Wolf, David Boucher, Henry Conrad and Lewis Rhodes. The pastors who served them according to this arrangement were : Rev. Peter Sahm, D. D., 1853 to 1858 ; Rev. William S. Emery, 1858-1862 ; Rev. J. P. Hentz, 1862-1864 ; Rev. A. C. Ehrenfeld, 1865-1875 ; Rev. Charles T. Steck, 1876-1878 ; Rev. Peter G. Bell, 1878-1882. Rev. John Tomlinson is authority for the statement that a regular organization was effected here in the year 1863, and that the first church council consisted of William Wolf, Jacob Garman, Robert Little, Jacob Faith, George Ray and C. J. Speedy. This is probably correct, but Rev. Ehrenfeld did not report it to the Alleghany Synod as a separate congregation until the year 1875, and then as a strong church of 106 communicant members.

On June 12, 1872, Mrs. Cooper, of Rayne township, donated to the congregation a large lot for a church, parsonage and cemetery. For this reason the congregation was sometimes called "Coopers' church." It is so called once in the minutes of the Alleghany Synod. A building committee was appointed at once to arrange for the building of a church. This committee consisted of William Wolf, Robert Little, Jacob Creps, George Lotz and Erasmus Cooper. The corner-stone was laid by Rev. A. C. Ehrenfeld, July 17, 1873. The church was dedicated December 28, 1873, Rev. George Scholl, D. D., of Altoona, Pa., preaching the sermon. The church was a frame building, two stories high, with arched ceiling and corner tower, costing \$4,000. The congregation was regularly incorporated December 12, 1879, during the pastorate of Rev. Peter G. Bell. Through the earnest efforts of this same pastor the indebtedness of the

congregation, which amounted to \$1,400, was removed. He wrought a splendid work among these people. Rev. Bell resigned October 1, 1882. A new pastorate was formed March 31, 1883, consisting of Grove Chapel, St. John's and Bethel churches. Rev. Amos Sell was the first pastor of the new charge, serving from October 15, 1884 to October 15, 1885. During the first year of his pastorate, a good parsonage was built at a cost of \$1,099.

Rev. Reuben Smith served the church from March 16, 1886 to May 25, 1890 and left the congregation, upon his resignation, in splendid condition. Mr. John Hill, a theological student, supplied the church for three months in 1890. Rev. J. W. Hutchison was the pastor from October 1, 1890 to December 25, 1892. About this time, a division of the pastorate took place, and Grove Chapel and Bethel churches were constituted a charge. Rev. John Tomlinson served these two churches from July 1, 1893 to December 1, 1899. Rev. John M. Axe was pastor from September 28, 1900 to September 1903. The membership now numbers 140. Grove Chapel has had some very unfortunate church trials. The advice of Bishop Hurst is appropriate: "If you must have a church trial, make all the preparation possible for it, and then—don't have it."

BETHEL LUTHERAN CHURCH.

RAYNE TOWNSHIP.

As early as the year 1839 a number of Germans, Lutheran and Reformed, settled in the neighborhood of Dutch Hill. The first ministers to preach for them were Rev. John Althouse of the old Round Top church and Rev. John Charles Henneman of Jefferson county, Pa. Both of these men were pastors of the German Reformed Church. They held their services in the Bookermyme school-house and preached only in German. Rev. Althouse may have preached here as early as 1840, but Rev. Henneman did not graduate from Mercersburg Seminary until 1848 and did not likely preach for them until that year. In the year 1844 a log church was built. It was 22 x 30 feet in size, with a high ceiling and an old fashioned wine-glass pulpit. The building committee

consisted of Samuel Bence, Conrad Pfeifer and Andrew Fischer. The first church council consisted of two members: Conrad Pfeifer and Samuel Bence. Rev. Henneman preached for the congregation more as a supply than as a regular pastor from 1848 to 1851, when he removed to Ohio. After his departure the congregation was shamefully neglected, and the organization lapsed. In 1853, they were visited by Rev. Peter Sahm, D. D., the Lutheran pastor at Indiana, Pa., who re-organized them on March 30, 1853 into "St. Peter's Evangelical Lutheran Church." A constitution, in harmony with the doctrinal basis of the General Synod, was adopted and signed by the following members:

Frederick Pfeifer,	Jacob Everwine,
Peter Stahl,	George Bence,
Andrew Fischer,	Washington Stahl,
Peter Clawson,	Samuel Bence.

The old log church served the congregation as a place of worship until 1875, when the frame church now in use was erected. This church was dedicated on the second Sunday in February, 1876, during the pastorate of Rev. Leonard Wischaupt. At this time the name of the church was changed from St. Peter's to Bethel. The church is a plain but substantial building, and is valued at \$1,000. The lot on which it stands was not lawfully transferred to the congregation until May 4, 1898. About the time of the dedication of this church a new constitution was adopted, but it was not signed until October 8, 1881. The following pastors have served the congregation from the time of its inception: Rev. John Althouse (supply), 1840; Rev. John Charles Henneman (supply), 1848-1851; Rev. Henry Bishop, (supply), 1847; Rev. Peter Sahm, D. D. (supply), 1855; Rev. P. S. Nellis, 1858 to 1859; Rev. Henry Gathers, 1860 to 1862; Rev. William S. Emery (supply), 1862; Rev. J. P. Hentz (supply), 1862; Rev. John Forthman, 1863 to 1864; Rev. Michael Colver, 1865 to 1867; Rev. Leonard Wischaupt, 1869 to 1878; Rev. A. W. McCullough, 1879 to 1880; Rev. Amos Sell, 1884 to 1885; Rev. Reuben Smith, 1886 to 1890; Rev. John Jay Hill, 1890; Rev. J. W. Hutchison, 1890 to 1892; Rev. John Tomlinson, 1893 to 1899; Rev. John M. Axe, 1900 to 1903.

ZION EVANGELICAL LUTHERAN CHURCH.

GERMANY TOWNSHIP.

This section of Indiana county was settled by Scotch-Irish and Germans at a very early period, with the first-named in the majority. Some of these Germans attended the services conducted by Rev. John M. Steck and Rev. John G. Lampbrecht in the home of Conrad Reis, near the present town of Indiana, Pa. They were not organized as a church until 1822, during the missionary tour of Rev. Gabriel Adam Reichart. We regret that so little is known of the early history of this venerable congregation. The old records have long since been carelessly laid aside or destroyed, and the voice of tradition is exceedingly feeble. It is known that Rev. Reichart conducted services in an old school house, and that the organization was effected with ten families. The old Indiana charge served by Rev. Reichart consisted of three churches, Indiana, Brush Valley and Germany. He resigned in the summer of 1827, owing to his inability to preach acceptably in the English language, and was succeeded by Rev. Nicholas G. Sharretts, who served them faithfully until his death, December 31, 1836.

For the next twelve years the congregation subsisted on "supply services" with the result that a number of young people united with the Presbyterians, and the old church became so weak that there were not men enough left in it to fill the offices. They were rescued from this deplorable state largely by the efforts of that missionary-spirited pastor, Rev. Peter Sahm, D. D., who aroused the drooping courage of the people, secured the donation of a lot from Mr. Peter Mikesell for them, laid the corner-stone of a new brick church in the spring of 1849, and dedicated it to the service of God, March 10, 1850. This church was built at a cost of \$1,800, and was the first house of worship owned by the congregation. In the year 1855, a new charge was formed, consisting of Germany, New Derry and Centreville (New Florence), and an appropriation of \$50 was granted by the Alleghany Synod toward the support of a pastor. In 1861, the congregation was united with the Brush Valley, Centreville and Strongstown churches to form a charge. This arrangement how-

ever, was only continued for a short time. From 1892 to 1897, Morrellville, New Florence and Germany constituted a charge, the pastor residing in Morrellville, Pa. From 1897 to 1901, New Florence and Germany formed a charge and then the Garfield church was added. The membership of this congregation has never been very large. It now numbers fifty-seven communicants. The pastors of the church from the beginning have been the following: Rev. Gabriel Reichart, 1822 to 1827; Rev. Nicholas Goughler Sharretts, 1827 to 1836; Rev. John Brown (supply), 1837; Rev. Jacob Medtart (supply), 1838 to 1839; Rev. Augustus Babb, D. D. (supply), 1839 to 1845; Rev. A. B. Bosserman (supply), 1848 to 1850; Rev. Peter Sahm, D. D. (supply), 1845 to 1852; Rev. G. M. Pile (supply), 1852; Rev. W. A. Kopp (supply), 1852 to 1853; Rev. John J. Suman 1853 to 1855; Rev. William Bradshaw Bachtell, 1857; Rev. John Beaver, 1858 to 1860; Rev. Lewis J. Bell (supply), 1861; Rev. George M. Settlemyer, 1862 to 1866; Rev. George Frederick Ehrenfeld (supply), 1866 to 1868; Rev. Simon P. Snyder, 1869 to 1874; Rev. Isaiah B. Crist, 1874 to 1875; Rev. B. W. Tomlinson, 1877 to 1879; Rev. Augustus Clemens Ehrenfeld (supply), 1881 to 1882; Rev. Solomon McHenry, 1882 to 1884; Rev. F. H. Crissman, 1886 to 1889; Rev. J. K. Hilty, 1890 to 1891; Rev. Franz S. Shultz, 1893 to 1897; Rev. Peter G. Bell (supply); Rev. Samuel A. Shaulis, 1898.

CHRIST'S EVANGELICAL LUTHERAN CHURCH.

GARFIELD, PA.

The town of Garfield is located on the north bank of the Cone-maugh river opposite Bolivar. The first Lutheran services of this town were held by Rev. Samuel A. Shaulis, February 11, 1900, in the Dunker church. After preaching four sermons, the use of this church was denied him, and services were discontinued. On March 22d, 1901, Rev. Shaulis, assisted by Rev. Samuel J. McDowell, Missionary President of the Synod, made a canvass of the town. Considerable interest was manifested, and the use of the school-house was secured in which services were conducted by Rev. Shaulis every two weeks. July 28, 1901, the church was regularly organized with the following members:

Mosheim Lichtenfelts,	James Cunningham,
Kate Lichtenfelts,	Agnes Cunningham,
Susan Lichtenfelts,	Curtis Cunningham,
Ada Lichtenfelts,	Samuel Fisher,
Elizabeth Lichtenfelts,	Nancy Fisher,
Leoport Beaufort,	Daniel Betz,
Rebecca Beaufort,	Elizabeth Betz,
Charles Beaufort,	Simeon Lynn,
R. P. Wilsop,	Amanda Fee.

Seven of these persons were members of the Evangelical Lutheran Church in Germany township. The first church council consisted of Samuel Fisher, Mosheim Lichtenfelts, Leoport Beaufort, Simeon Lynn, James Cunningham and R. P. Wilson. After using the school-house as a place of worship for about a year, plans were made by the congregation for the erection of a church. The contract was let to Mr. E. M. Lockard. The corner-stone was laid July 12, 1901, and the church was dedicated November 2, 1902. Rev. C. B. King of Allegheny, Pa., preached the dedicatory sermon. The edifice is a beautiful buff brick apartment church and is an ornament as well as a blessing to the town. It cost \$4,400 and is paid for. The lots were donated by the Robinson heirs through their real estate agent, Mr. T. B. Robinson. The present membership of this congregation is thirty-four and its influence is constantly increasing. It belongs to the New Florence charge and is regularly served by Rev. S. A. Shaulis.

CHAPTER X.

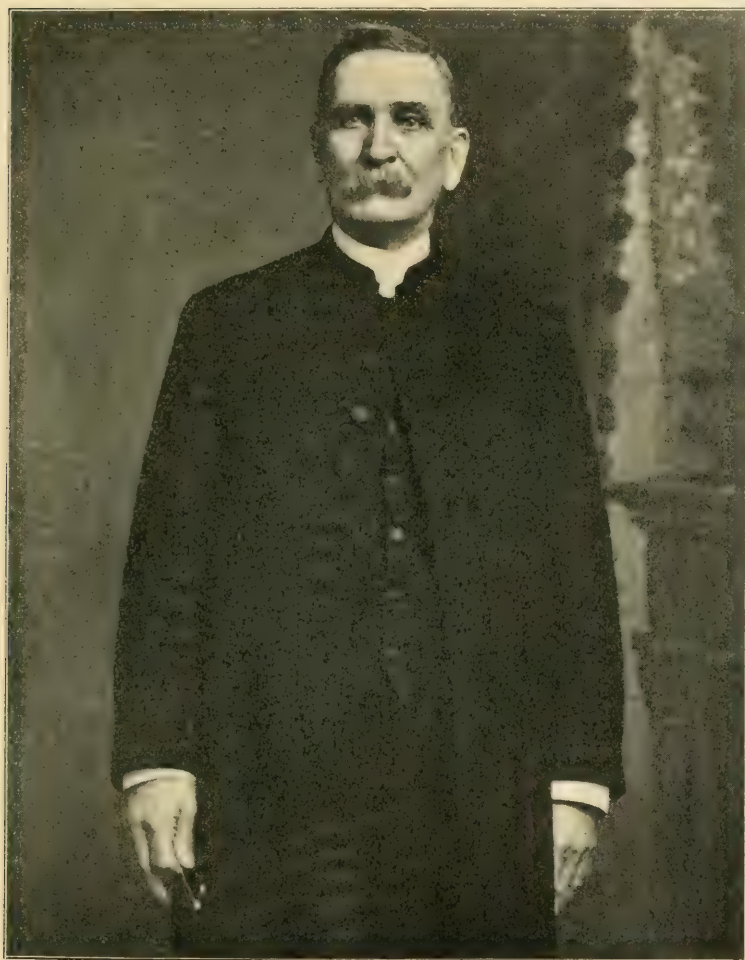
THE CHURCHES OF ARMSTRONG COUNTY.

"OTHER MEN LABOURED, AND YE ARE ENTERED INTO THEIR LABOURS."

ARMSTRONG county derives its name from Colonel John Armstrong, who destroyed the old Indian village of Kittanning in the year 1756. It is the banner Lutheran county of western Pennsylvania, no less than twenty-three per cent. of its Christian population being members of the Evangelical Lutheran Church. Many of the original settlers, who located in the county from 1780 to 1810, were Pennsylvania Germans from Lehigh and Northampton counties. To-day their children possess the land. The first Lutheran pastor to preach in the county was Rev. John M. Steck, who began to hold German services about the year 1796, and continued to do so until 1815. These services were held in private homes, in barns, and sometimes in groves, and were confined chiefly to the southern end of the county. This pastor organized the St. Matthew's church of Buffalo township and the St. Michael's church. He also preached in Kittanning township, at the "Forks," and in the vicinity of Leechburg, but never effected any regular organizations. Succeeding pioneers of the church in the county were Rev. John Gottfried Lampbrecht, 1813-1815; Rev. Peter Rupert, 1814; Rev. John Adam Mohler, 1817-1823; Rev. M. C. Zielfels, 1824-1825; Rev. Gabriel Adam Reichart, 1823-1837. The last-named was the brightest light of the Church of the Reformation in the county in pioneer days. He organized no less than six Lutheran congregations and did a work that cannot be measured by figures. The oldest Lutheran churches in the county, in the order of their establishment, are: St. Matthew's of Buffalo township, St. Michael's, Rupp's, Forks, South Bend, St. Mark's, Gas-town, German church of Kittanning, Plum Creek and Kellersburg.

Armstrong county was the great battle-ground of the General Council controversy of 1866 to 1868. Three of her churches

were hopelessly divided and there was more or less difficulty in six others. In 1867 there were six pastors and twenty three



REV. JACOB HUMBARGER WRIGHT,

A pastor of Armstrong County from 1856 to 1888.

A pastor of western Pennsylvania from 1853 to 1904.

A Staunch Friend of the General Synod.

churches in the county in connection with the Pittsburgh Synod. Three of these pastors (Jacob H. Wright, John A. Earnest and Henry Gathers) were in favor of the General Synod; the others (Jonathan Sarver, J. K. Melhorn and John Welfley) were in favor of the General Council. Rev. J. W. Schwartz, who had just taken charge of the Worthington pastorate, was a member of the Alleghany Synod; while Rev. G. A. Reichart, who was supplying the German Church of Kittanning, was a member of the Pennsylvania Synod. The two forces were therefore about equally divided. When the battle was over, the General Synod men were in possession of sixteen churches, while the General Council men had secured control of ten. At the present writing, there are 24 pastors, 37 churches and 4,886 members of the Evangelical Lutheran Church in the county. Fourteen of these churches, with 1,540 members, belong to the General Council; twenty-one churches, with 3,212 members, belong to the General Synod; one church, with 54 members, belongs to the Ohio Synod, and one church, with 80 members, is independent. The services of all these churches, with but four exceptions, are conducted in the English language.

CHRIST EVANGELICAL LUTHERAN CHURCH.

KITTANNING TOWNSHIP.

Many of the pioneer settlers of Kittanning township were Pennsylvania Germans from the eastern part of the State. They were a thrifty, frugal, hard-working, God-fearing race, whose children of to-day are numbered among the foremost citizens of Armstrong county. It is probable that there were German settlers living in this community as early as 1785. About the year 1796, Peter Heilman and Francis Rupp, the patriarchs of two of the prominent Lutheran families of the county, settled in this vicinity. They soon made their spiritual wants known, and that same year, Rev. Michael J. Steck journeyed all the way from Greensburg in order to preach the word of God in their homes. These visits of the Greensburg pastor were repeated once or twice a year for a period of seventeen years, but no regular organization was formed. In 1813 they were visited by Rev. John Gottfried Lampbrecht, who

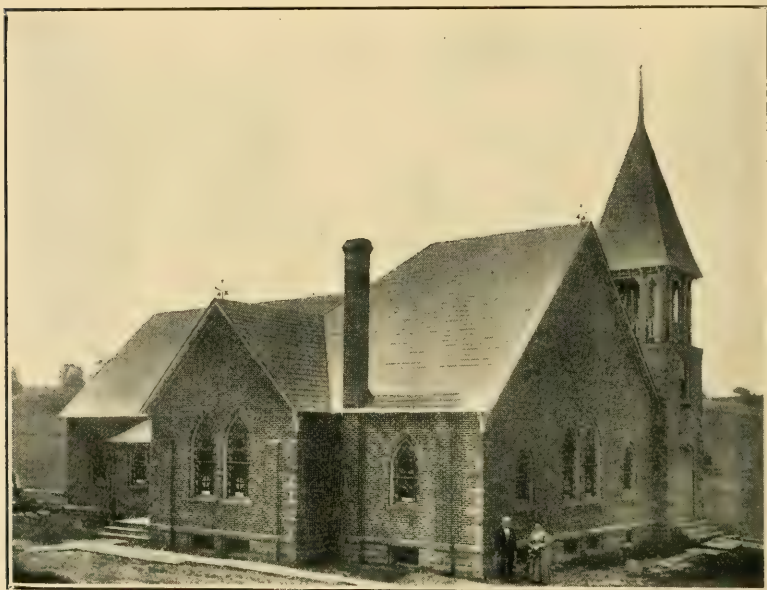
was the pastor of churches in Indiana and Somerset counties, and the people accepted him as their minister. He preached for them for two years, during which time the congregation was regularly organized and a small log church built. This primitive organization was a "union church," including Lutherans and Reformed, Rev. Lampbrecht ministering to the former and Rev. William Weinel to the latter. The great majority of the people, however, were of the Lutheran faith, and the Reformed were soon absorbed. Mr. Christopher Uhre* donated five acres of land to the congregation, to be used for church purposes. The log church that was built upon this ground was a very crude building, without any of the "modern conveniences," but to the people who built it and who had prayed for it for many years, it was a "Temple of the Lord." Unfortunately, all of the old records of the church have been destroyed by fire, and we are compelled to rely chiefly upon contemporaneous history for the story of the early life of the congregation.

In 1817 this congregation joined with three others in petitioning the Ministerium of Pennsylvania for a pastor. No names were suggested, for the shepherdless people were willing to accept any one whom the Ministerium might send. Sometime during that same year, Rev. John Adam Mohler, who had taken charge of a congregation in Beaver county, visited them and consented to become their pastor. He served them from 1817 to 1823, but was not very satisfactory. Rev. David Earhart says of him: "Though his preaching was fair and his musical talent such that he frequently taught singing school, it was commonly reported that because of improper conduct he lost the confidence of the people, and then his charge also. He afterwards preached for the Methodists in the State of Indiana."

The next man to preach for these people was Rev. M. C. Zielfels, an independent pastor and "scalawag." So far as we can learn, he preached at Kittanning, Limestone and Rupp's for some

* It is said that Mr. Uhre purchased 500 acres of land in the vicinity of Christ church from Francis Rupp for ten cents an acre. In addition to these two men, Michael Blose, Adam Olinger, Peter Hileman, Daniel Gould, Daniel Fitzgerald and Geo. Williams were prominent founders of this church.

time during the years 1824 and 1825. His labors in this congregation were very unsatisfactory. It is said of him that, "having received the requisite authority from the proper church authorities, he went forth on a mission to collect funds for erecting a new and better house of worship. He never returned, although it was afterwards ascertained that he had collected a considerable amount of money and put it in his own purse." Very little is known of



CHRIST EVANGELICAL LUTHERAN CHURCH.
Kittanning Township.

his later life, although it is said that he afterwards became the pastor of some independent German churches in Ohio. When one stops to think of how some of these pioneer churches were preyed upon by worthless and irresponsible preachers we cannot but regard their preservation as a miracle of divine care.

The next pastor was a man of God, a thorough German and a true Lutheran, Rev. Gabriel Adam Reichart. From his private diary, we would judge that his first services were held here on the

14th day of October, 1825. During his residence in Indiana, Pa., from 1822 to 1826, he preached for these people only occasionally, but, after 1826, he became their regular pastor, and preached for them every eight weeks. In 1829, this pastor had twelve regular appointments denoted as "Becks, Christmans, Frantz, Richards, Eisamans, Thomas, Williams, Licking, Richland, Salem, Forks and Kittanning." The church which could have regular preaching once a month in those days was considered fortunate. Under the pastoral care of Rev. Reichart, this congregation grew and prospered and the old days of scandal and failure were forgotten. In the pastor's diary, the church was called "Williams," probably because he frequently preached at the home of George Williams, Sr., an influential Lutheran of the community. Occasional services were also held at the home of Christopher Uhre. At a communion service held at "Williams," May 8, 1829, fifty-one persons partook of the sacrament. In 1830, Conrad Schrecongost and George Wildt were the elders, and George Forster and John Cravener the deacons of the congregation. Father Reichart preached his farewell sermon to the congregation on Christmas Day of 1837. His successor was Rev. John H. Bernheim, who resided at Elderton and served the congregation from 1838 to 1845.

In the summer of 1845, Rev. George Frederick Ehrenfeld became their pastor, serving them faithfully for thirteen years. During his pastorate the old log building gave place to a neat frame church. It was dedicated with impressive ceremonies December 2, 1852, during the meeting of the Middle Conference of the Pittsburg Synod. On the following Sunday, the holy communion was administered to a large assembly of people. On the 16th of December, just two weeks after the feast of dedication, the church caught fire in some way and burned to the ground. The people, though sorely discouraged, determined to rebuild as soon as possible. The corner-stone for a new and larger church (32 x 42) was laid July 7, 1854. The general sympathy of the church for the people was evidenced by the presence of Rev. Jacob Zimmerman, Rev. L. M. Kuhns, Rev. A. C. Ehrenfeld and Rev. G. A. Reichart at this service. This church was dedicated sometime during the following winter.

For sixty-four years the services of this church were conducted exclusively in the German language. In the year 1850 Rev. Ehrenfeld preached the first English sermon. Little by little the language of the fathers gave way to the language of the children, until the church became exclusively English. On the 16th day of December, 1853, the church was regularly incorporated under the name of "Christ Evangelical Lutheran Church of Kittanning Township." The charter officers were: Rev. George F. Ehrenfeld, Pastor; Benjamin Schrecongost and George Williams, Sr., elders; Isaac Fitzgerald and John Cravener, deacons; and George Williams, trustee. The membership of the congregation at this time was about forty. The successor of Rev. Ehrenfeld was Rev. John A. Earnest, who preached his first sermon for the congregation, October 23, 1859. Four days later, the joint councils of the Kittanning, Heilman and Rupp churches met and organized the Kittanning charge. Rev. Earnest was called as the pastor of the charge at a salary of \$400.00, one-fourth of which was paid from the missionary funds of the Pittsburgh Synod. This missionary aid was extended to the charge for four years, when it became self-supporting. During the controversy of 1867 the Kittanning church was forced into the General Council contrary to the desire of a large part of the membership, but the Heilman and Rupp congregations remained loyal to the General Synod. Rev. Earnest preached his farewell sermon December 31, 1869. His successors in office have been the following: Rev. John B. Miller, May 1, 1870-May 1, 1871; Rev. A. S. Miller, 1872-1877; Rev. George W. Leisher, September 1, 1877-November 15, 1885; Rev. John W. Tressler, April 1, 1886-October 1, 1899; and Rev. Franklin J. Matter, the present pastor, from May 1, 1900.

The beautiful and churchly house of worship now used by the congregation was erected under the supervision of Rev. J. W. Tressler. It was built at a cost of \$7,000.00, and is rated as one of the best country churches of any denomination in Armstrong county. May 30, 1897, was a beautiful day, and great crowds of people gathered from far and near to witness the dedication of the new church. The pastor was assisted by Rev. Victor G. A. Tressler, Rev. J. W. Schwartz, D. D., and Rev. John W. Poffin-

berger. A week of special services preceded the day of dedication, in which pastors of both General Synod and General Council had a part. For some time past this church has enjoyed a season of wonderful blessing. It is very favorably situated in the midst of a thickly-settled farming community, with no other church nearer than three miles. The young people of the neighborhood naturally look upon the church as their spiritual home. From 1883 to 1903 the membership increased from 65 to 234, and it is now one of the most substantial congregations in the bounds of the Pittsburgh Synod. The relations between the pastor and his people are of the happiest. May their union continue to be fruitful.

ST. JACOB'S EVANGELICAL LUTHERAN CHURCH.

SOUTH BEND, PA.

This church is situated one-half mile north of South Bend, and is usually known as the "Hill church," or the "White church." It is the second oldest church of the General Synod in Armstrong county. In 1817 Jacob Frantz came from Westmoreland county, and became the owner of the land around South Bend. Two acres of ground were donated by him for a church and cemetery, to which was added one-half acre, purchased from the Hart heirs. This is now the union cemetery of the Reformed and Lutheran churches. Before a deed could be executed, Jacob Frantz died, but his son, John Frantz, gave a deed for it. The first body laid to rest in this cemetery was that of John Allison, a schoolmaster, on the 10th day of May, 1823. The first Lutheran pastor to preach in this community was Rev. John Michael Steck, who held his services in an old grist mill of Jacob Frantz. Because of this fact, and because of the land that was donated by Mr. Frantz, this church was known as the "Frantz church" for many years. It is the only name by which the congregation is known on the records of the Ohio Synod, of which body it was a member from 1842 to 1860.

The first regular organization of the congregation was effected May 1, 1823. It was a union church, the Reformed being represented by Rev. William Weinel, and the Lutherans by Rev. G.

A. Reichart. On that same day, a communion service was held by Rev. Weinel, in which both Lutherans and Reformed participated. The relations between the two bodies in those days were exceedingly cordial. The rights of each party were respected by the other, and they lived and laboured as brethren. Both denominations, for a long time, conducted their services exclusively in the German language. Rev. Reichart was the Lutheran pastor from 1823 to 1837. On the 22d of August, 1829, he confirmed a large class of forty-two catechumens and administered the holy communion to eighty-six persons. This indicates that, even at this early date, there was quite a large Lutheran constituency in this community : but it is to be remembered that Lutherans in those days were not afraid to journey many miles in order to hear the gospel and partake of the sacrament. We regret that Father Reichart has not given us the names of the persons who communed at this time. No names of communicants were recorded in the old "Kirchen Buch" until June 11, 1843, when Rev. Jacob Zimmerman administered the communion to the following persons :

Carl Rubbert,	Isaac Townsend,
Hannah Elizabeth Rubbert,	Margaret Townsend,
Johannes Linsenbigler,	Elizabeth Townsend,
Wilhelm Heinselman,	Regina Linsenbigler,
John Alcorn,	Catharine Rubbert,
Hannah Jane Alcorn,	Esther Row,
Leonard George,	Sarah Row,
Sarah George,	Magdalena Dillinger,
Margaret Heffelfinger,	John Frantz,
Jacob George, Sr.,	Maria Frantz,
Elizabeth George,	Jacob George (3d),
Polly George,	Jacob Dornmeyer,
Sarah Fritz,	Elizabeth Dornmeyer,
Jacob George,	Eva Dornmeyer,
George Potts,	Magdalena Henke (now Hankey),
David Heilman,	Jacob Rubbert,
Susanna Heilman,	Magdalena Rubbert,
Anna Elizabeth Rubbert,	Michael Rubbert,
Michael Hiesly,	Peter Heffelfinger,

Magdalena Hiesly,	Catharine Heffelfinger,
Polly Hiesly,	Philip Rubbert,
Susan Hiesly,	Elizabeth Rubbert,
Andrew Dornmeyer,	Isaac Rubbert,
Hannah Dornmeyer,	Peter Rubbert,
Elizabeth Young,	Esther Rubbert,
Samuel Stauch,	Samuel Klingensmith,
Hannah Stauch,	Anna Maria Snyder,
John Schmidt,	Peter Iseman,
Lydia Schmidt,	Barbara Iseman,
Jacob Henke,	Daniel Kimmel,
Catharine Klingensmith,	Elizabeth Kimmel.

The following persons communed for the first time, having been confirmed the day before :

George Henry,	Adam Koenig,
Philip Frantz,	Sabilla Heinselman,
Jacob Dornmeyer,	Mary Koenig,
Christina Rubbert,	Elizabeth Rubbert,
Frederick Rubbert,	Mary Rubbert,
Sarah Rubbert,	Susanna Fulmer,
Hannah Rowly,	Solomon Dornmeyer,
Peter Young,	Frederick Rubbert,
Hannah Dornmeyer,	Christina Harper,
Abraham Heisly,	Absalom Rubbert,
Catharine Frantz,	Isaac Rubbert,
Magdalena Rubbert,	Elizabeth Dillinger,
Simon P. Fulmer,	Leonard Hiesly,
Hezekiah Row,	Hetty Heinselman,
Daniel Rubbert,	Catharine Koenig,
David Rubbert,	Elizabeth Frantz,
Jacob Hiesly,	Sarah Rubbert,
Sarah Dillinger,	Catharina Young.

The first house of worship was built of logs, perhaps as early as the year 1820. The second building was a large frame church erected about the year 1842. In this church, the Lutherans and Reformed worshipped together for thirty-eight years. On the 14th day of January, 1881, the Lutherans dedicated their present house of worship, Rev. Geo. W. Leisher preaching the dedicatory

sermon and Rev. Jacob H. Wright, the pastor, consecrating the building to sacred use. It was built upon a quarter-acre lot, adjoining the old property, which was given for this purpose by Mr. Frantz George. Later, the Reformed congregation built a church in South Bend, and the last act of the two churches in common was to dispose of the old church building at public outcry. The cost of the present church was \$2,365. Mr. A. J. Kunkle was the contractor and builder.



ST. JACOB'S EVANGELICAL LUTHERAN CHURCH.

South Bend, Pa.

The first Lutheran pastor to preach in the community, as already stated, was Rev. John M. Steck, who preached only a few times and never effected any organization. Whether Rev. John Adam Mohler ever preached in the community is not known, although he was pastor of neighboring churches from 1817 to 1823. The regular pastors of the church have been the following: Rev.

G. A. Reichart, 1823-1837 ; Rev. John H. Bernheim, 1838-1843 ; Rev. Jacob Zimmerman, 1843-1859 ; Rev. David McKee, 1860-1866 ; Rev. Jacob H. Wright, 1866-1887 ; Rev. J. W. Hutchison, 1887-1889 ; Rev. Thomas J. Frederick, 1890-1896 ; Rev. C. M. Wachter, 1896-1898 ; Rev. J. A. Flickinger, 1899-1900 ; Rev. Jacob M. Hankey, 1900-1903 ; Rev. C. L. Wisswaesser, the present pastor. The synodical relationships of this venerable congregation have been quite varied. From 1823 to 1825 it was in connection with the Ministerium of Pennsylvania ; from 1825 to 1842 it was in the West Pennsylvania Synod ; from 1842 to 1860 it was in the Ohio Synod, and since 1860 it has been a member of the Pittsburgh Synod of the General Synod. In no case, however, save one, have these Synodical changes been the result of congregational action. They simply followed their pastors, allowing them to distribute their offerings for benevolence, according to their judgment. The one exception referred to was a congregational meeting held April 7, 1860, when the constitution recommended by the Pittsburgh Synod was adopted, and a formal request was made to that body for reception into its fellowship.

In the year 1867 a determined effort was made by outsiders to swing the congregation into the General Council. During the absence of the regular pastor, Rev. Wright,* and without his knowledge or consent, three General Council pastors held a conference in the South Bend church with a view, as one of them expressed it, of "knocking the trotters from under Wright." When the pastor returned and the people found how they had been deceived, it made them more strongly attached to the General Synod than ever. The South Bend church now has a membership of 125, and is served in connection with the Mount Union and Gastown congregations.

ST. MARK'S EVANGELICAL LUTHERAN CHURCH.

WASHINGTON TOWNSHIP.

This congregation was organized by Rev. M. C. Zielfels, in the year 1824. It was composed entirely of Germans, and was known as the "Limestone Evangelical Lutheran Church of Sugar

* See Reminiscences of Rev. Jacob H. Wright in the "Historical Collections of the Pittsburgh Synod."

Creek Township." Sugar Creek township was afterwards divided and that portion in which the church is located is now known as Washington township. Rev. Zielfels was an independent preacher, whose character was none of the best. He preached in Kittanning and in the Rupp's settlement of Kittanning township, as well as in this community for about two years, and then left in disgrace.* For some time after his departure the congregation had no regular pastor. In June of 1828 Rev. Gabriel A. Reichart, preached for them and administered the sacrament to nineteen persons. From 1828 to 1837 the church enjoyed the ministrations of this faithful pastor as often as his large field would permit. The following persons were early members of the church :

John and Anna Crissman,	William and Mary Toy,
Ferdinand and Joanna Criss-	Peter and Delilah Toy,
man,	John and Isabella Davis,
David and Maria Wolf,	Isaac and Catherine Fair,
Jacob and Catharine Wolf,	Samuel and Susan Adams,
John and Anna Margaret	Michael and Susanna Fair,
Wolf,	Eli and Anna Fair,
George and Enthony Scholl,	Simon and Catherine Fair,
Henry and Elizabeth Criss-	Peter and Sarah Fair,
man,	Samuel and Louisa Matthews,
James and Sophia Titus,	Frederick and Catharine Kon-
John and Elizabeth Ellen-	fehr,
berger,	John and Mary Fair,
Samuel and Elizabeth Ellen-	Jacob and Catherine Sequessen,
berger,	Conrad and Elizabeth Hellam,
Frederick and Katherine	Andrew and Eva Messenheimer.
Hageman,	

During the first thirty-one years of the history of this congregation the services were held in private homes. This is quite exceptional ; the Germans usually built a church of some kind at the earliest opportunity. From 1824 to 1843 these services were held in the house of John Crissman, near Montgomeryville ; and, in the private diary of Father Reichart, the church is usually

* See History of Christ Church in this chapter.

called "Christmanns." The farewell sermon of this pastor, however, was preached in the house of Michael Fair, December 16, 1837. In 1843, during the pastorate of Rev. John Esensee, the place of meeting was changed to the house of Leonard Fair, and here they were continued until 1856, when the first church building was dedicated. In the Ohio Synod records, the church is usually called "Fairs," although, from 1844 to 1856, it was also called "Bethlehem." For a number of years the services were conducted exclusively in the German language. English services were introduced by Rev. John A. Nuner and the prominence given to the "new tongue" was so offensive to the older Germans that a number of them withdrew from the congregation. Since the year 1854, all the services have been conducted in the English language.

On the 24th day of October, 1849, a plot of ground was donated to the congregation by Philip Crissman and Leonard Fair. The deed was made to Jacob Toy and John Fair, Jr., trustees of the church. The lot was afterwards enlarged by the purchase of one acre from Joseph Crissman. The first church building of the congregation was erected on this lot, during the pastorate of Rev. A. C. Ehrenfeld, and dedicated in June, 1856, under the name of St. Mark's Evangelical Lutheran Church. This church served the congregation as a house of worship for forty-four years. The corner-stone of the present church was laid May 20, 1900, Rev. J. W. Romich preaching the sermon. The church was dedicated September 23, 1900. The pastor, Rev. J. W. Schwartz, D. D., was assisted by Rev. C. B. King, who preached the sermon on the happy occasion. The church is valued at \$3,600, and is entirely paid for. The church was regularly incorporated in 1887. The following pastors have served the church from its inception: Rev. M. C. Zielfels, 1824-1825; Rev. Gabriel Adam Reichart, 1828-1837; Rev. Henry David Keyl, 1838-1842; Rev. John Esensee, 1842-1843; Rev. Gottlieb Kranz, 1844-1847; Rev. John A. Nuner, 1849-1851; Rev. Thomas Steck, 1851-1854; Rev. Augustus Clemens Ehrenfeld, 1854-1858; Rev. Frederick Ruthrauff, 1859; Rev. Charles Witmer, 1860-1862; Rev. Jacob Singer and Rev. Lewis Marchand Kuhns, supplies, 1863-1864; Rev. Hans Joachim Hein-

rich Lemcke, 1864-1866, and Rev. John William Schwartz, D. D., the present pastor, who took charge of the congregation in 1867. Since 1855, the church has been a part of the Worthington charge. Although this congregation is located in a country district, and is constantly losing its younger members to the churches of the busy manufacturing towns of western Pennsylvania, it has nevertheless enjoyed a steady growth. It now has about 200 members, and is noted for the number of young men who take an active interest in its work. One of the oldest Woman's Home and Foreign Missionary Societies of the Pittsburgh Synod was organized here, in the year 1879, the same year in which the synodical society was organized. The pastorate of Doctor Schwartz has been remarkable, first for its length and second for its blessings. The people have learned to look up to him as a true spiritual father, and would be ready to sit at his feet for thirty-seven years longer, if God should spare his strength for the work.

CHRIST EVANGELICAL LUTHERAN CHURCH.

GASTOWN, PA.

The beginnings of this venerable congregation are found in an old union church, erected in 1818, under the leadership of the United Presbyterians. The time of the erection of this church is fixed in a peculiar way. Mr. George Lohr, a mason by trade, died in the year 1875, at the age of 75 years. He was an apprentice boy, seventeen years old, when he helped to build this old stone church. It was, therefore, built about the year 1818. The ground on which this old church stood was donated by Judge Robert Woodward; but so far as we know, no deed for it was ever executed. In this old church, for a number of years, worshipped the Presbyterians, the Methodists, the United Presbyterians, the Reformed and the Lutherans. As each denomination grew strong enough, it moved out from under "the old roof tree" and built a home of its own. At last only the Lutherans and the Reformed remained, and these two denominations soon came to look upon the property as peculiarly their own. Between these two congregations there was a tacit understanding regarding the use and care of the building, but never anything like a

written agreement. This old church stood until the year 1866, when it gave place to a large frame church built by the Lutherans and Reformed. This church was dedicated January 13, 1867, during the pastorate of Rev. Jacob H. Wright.

At a meeting of the Lutheran congregation, held November 8, 1893, it was decided to effect a separation from the Reformed and build a new church. The building committee, appointed November 23, 1893, consisted of Rev. William Hesse, John Swank, John Yount and D. A. Truby. The church, which was built of frame, with a corner tower and neat pulpit recess, at a cost of \$2,037.52, was dedicated July 22, 1894. The pastor, Rev. William Hesse, was assisted in the dedicatory services by Rev. J. W. Poffinberger and Rev. Eli Miller. On the same day the church council was instructed to give the Reformed congregation a quitclaim deed for the old property. The beginnings of a regular organization of Lutherans in this community are quite obscure. There are some who believe that there never was anything like a formal organization. The Lutherans had a right to worship in the old stone church and exercised it without stopping to consider the expediency of organizing a congregation. The first Lutheran pastor to preach in the old stone church, so far as we can learn, was Rev. Gabriel A. Reichart, who preached for them, June 28, 1828, on the text, 1 Thess. v. 18; and from this time on to 1837, the "Thomas Kirche" was one of his regular appointments. Rev. John H. Bernheim and Rev. Jacob Zimmerman served them from 1838 to 1847. The latter preached for them every four weeks, usually on Saturdays, from August 31, 1845, to April 11, 1847. From this time there was a long vacancy until Rev. Michael Schweigert assumed charge. This was about the year 1858. The first list of communicants is given in his handwriting, and is as follows:

Mr. and Mrs. Jacob Fischer,	Sarah Fischer,
Mr. and Mrs. Jacob Baker,	Peter Kuster,
Mr. and Mrs. Martin Peterman,	Mary Jane Peterman,
Mr. and Mrs. Joseph Roos,	Edward Roos,
Mr. and Mrs. M. Schmeltzer,	Lay Schmeltzer,
Mr. and Mrs. — Schmeltzer,	Katrina Schmeltzer,
Mr. and Mrs. Leck,	Soffel Schmeltzer,

Mr. and Mrs. Barkman,	Susan Sisenna,
Mr. and Mrs. Graf,	Sophia Bierer,
Mr. and Mrs. John Weber,	Sarah Weber,
Levi Kribbs,	Ann Elizabeth Weber,
Mr. and Mrs. Barny Miller,	Michael Peterman,
Adam Arnstad,	Mrs. Eyler,
Marian Chrisman,	Mrs. Harkelrodd,
Jane Miller,	Andrew Jackson,
Elias Chrisman,	James Chrisman,
Elon Schmitt,	Margaret Miller.

Rev. Schweigert continued to preach for them until 1864, when the bitter partisanship engendered by the Civil War compelled him to resign. He wrote to Rev. Jacob H. Wright, giving him the story of his troubles in the congregation in characteristic language :

"I want to give you one of my churches. They have got so rebellious that they put a red handkerchief on a stick, and eight or ten of them march through the church building. The church is an old ramshackle, and it is full of hummels and wasps' nests, and the mischievous boys stir up the nests and keep making it too hot for me. They won't do so for you."

In this way Rev. Wright was introduced to the people and became their regular pastor, serving them from 1864 to 1881. His successors in office were the following : Rev. R. B. Starks, 1881-1885 ; Rev. Samuel Krider, 1886-1889 ; Rev. J. W. Hutchison, 1889-1890 ; Rev. S. V. Dye, 1891-1892 ; Rev. William Hesse, 1893-1897 ; Rev. J. W. Tressler, supply, Rev. J. A. Flickinger, 1899-1900 ; Rev. J. M. Hankey, 1900-1903 and the present pastor, Rev. C. L. Wisswaesser. At the time of the separation from the Reformed Church it was deemed advisable to effect a complete reorganization. This was done by Rev. William Hesse on the 8th day of July, 1894, when the constitution recommended by the General Synod of the Evangelical Lutheran Church was adopted. The name of the church was changed from St. Thomas to Christ at the same time. The congregation is now in a fairly prosperous condition. It has a communicant membership of sixty-six. Services are held every two weeks.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH.

PLUM CREEK, PA.

This church is located on the border line between the counties of Indiana and Armstrong, not far from the town of Plumville. The church itself is located in Armstrong county, but a portion of the church lands and a large part of the church membership are located in South Mahoning township of Indiana county. A number of Pennsylvania Germans settled in this vicinity in the first and second decades of the nineteenth century. It was some time, however, before they felt strong enough to organize an Evangelical Lutheran church. First services were held by Rev. Gabriel A. Reichart in the year 1829, in the barn of Philip Bricker. Tradition says that Rev. Reichart preached here regularly every eight weeks, from 1829 to 1837. This may be true, but the records of Father Reichart in his private diary lead us to believe that it was not a regular appointment until the year 1833. The first reference to the church, in his private diary, is dated October 6, 1833. It is certain, however, that the church was organized before this, and the date given for the organization, 1829, may be correct. Father Reichart was a very busy man. His diaries do not contain one-tenth of his ministerial work, and we are compelled to follow tradition in detailing much of the early history of this congregation.

The men who seemed to be most interested in the establishment of the church were: Conrad Luckhart, Andrew Weamer, Andrew Harman, Philip Bricker, Ezekiel Green and Christian Hoover. The first church council consisted of two elders, Andrew Weamer and Christian Hoover. In the minutes of the West Pennsylvania Synod of 1831 this church is classed among the vacancies. This indicates, first, that it was regularly organized, and second, that it was not yet a recognized part of Rev. Reichart's charge. In 1832 a half-acre lot was purchased from Philip Bricker for a church. A building committee was appointed, consisting of Andrew Weamer, Conrad Luckhart and Ezekiel Green. The members of the church entered with great spirit into the work of building. They furnished all the logs and lumber, and worked unsparingly under the direction of the committee. In the spring

of 1833, the building was raised and roofed, but for some reason it was not completed until the year 1835. In December of 1837, Rev. Reichart resigned his charge, and in March, 1838, Rev. Jacob Medtart of the Indiana pastorate took the church under his care. Services were now held regularly every four weeks, and great improvement was soon manifested in the congregation. English services were also introduced, and this meant much to the young people. For a long time all the Lutherans for many miles around came to old St. John's to preaching services. Rev. Medtart resigned March 1, 1843. Rev. Henry Bishop succeeded him in November of the same year, and served them until August, 1846, when the congregation withdrew from the Indiana charge and formed a new pastorate, consisting of Smicksburg, Round Top, Whitesville, Plum Creek and Rural Village. The first pastor under this new arrangement was Rev. A. C. Ehrenfeld, who lived in the new parsonage built in Smicksburg, and served them from 1847 to 1849. After his resignation, there was a long and discouraging vacancy. Rev. G. M. Pile was pastor from 1851 to 1852; Rev. F. A. Barnitz from 1852 to 1854, and Rev. Christian Diehl from 1855 to 1859. Rev. Charles L. Streamer, then a young student of theology, began work among them June 1, 1858, as Rev. Diehl's assistant, and the people were so well pleased with his services that when Rev. Diehl's ill health compelled him to resign, June 1, 1859, he became the regular pastor. His ministry was quite fruitful. A new frame church was erected at a cost of \$2,000.00. The corner-stone was laid August 3, 1861, and the church was dedicated November 2, 1862. This building still serves the congregation as a house of worship. At the time of the dedication, the church numbered 118 members. Rev. Streamer's pastorate closed November 1, 1869.

From 1872 to 1883 the following pastors served the church: Rev. P. S. Hooper, 1872; Rev. George A. Lee, 1872-1874; Rev. W. E. Crebs, 1874-1879; Rev. Ephraim Miller, D. D., 1879-1881; Rev. J. T. Gladhill, 1882-1883. On March 31, 1883, at a meeting of joint councils, a new charge was formed, consisting of Plum Creek, Grove Chapel and Bethel. The pastors of St. John's under this arrangement were: Rev. Amos Sell, 1884-1885; Rev. Reuben Smith, 1886-1890; Rev. J. W. Hutchison, 1890-

1892. At this time there was another redistricting, and old St. John's found herself in a new charge along with Gastown, Pleasant Union and Mount Union. Rev. William Hesse served as pastor of this charge from April 23, 1893, to April 25, 1897. In May, 1897, the church was united with Harmony Grove to form a charge, and since that time has been served by Rev. M. L. Schmucker, who lives in the parsonage at Willet. These two churches are only a few miles apart, and constitute one of the most convenient and substantial pastorates in the Pittsburgh Synod. The officers of St. John's church in 1903 were: William Luckhart and George T. Crooks, elders, and George Smeltzer, John Adamson, Scott Marshall and Joseph Crooks, deacons. The present membership of the church is about 150.

SALEM EVANGELICAL LUTHERAN CHURCH.

KELLERSBURG, PA.

This is one of the oldest churches of the Lutheran faith in Armstrong county, but its beginnings, like those of many other pioneer congregations, were both feeble and obscure. As early as the year 1832, Rev. Gabriel A. Reichart had an appointment which he called "Meier's." This was probably the house of Jacob Myers, one of the original trustees of the congregation. "At the close of the Revolution several wealthy gentlemen of Holland, William Willink and eleven associates, had a very considerable sum of money to receive either from the United States, or from Robert Morris, the distinguished financier of the Revolution. This money had been borrowed of them, it is believed, for the purpose of carrying on the war. Preferring still to keep it invested in this new country, they purchased of Mr. Morris, in 1792 an immense tract of land west of the Genesee river, in New York; and about the same time they took up by warrant a great number of tracts east of the Allegheny river, in Pennsylvania, under the law of 1792."* It was from this company that the Kellersburg congregation received the grant of its church lands. A tract of land obtained from the Commonwealth of Pennsylvania

* See Sherman Day's "Historical Collections of the State of Pennsylvania, p. 261.

under a patent dated December 6, 1802, was conveyed by this company under date of March 11, 1833, to Jacob Myers and Nicholas Rhodes, "trustees of the Lutheran congregation of Mahoning," for the nominal sum of two dollars. The tract consisted of seven acres and thirty perches, and was given "for the purpose of a burial ground, and for the erection of a place of worship and school house, whenever the trustees, or their successors in office, may see proper so to do, and for no other purpose." Tradition says that this church was organized by Rev. G. A. Reichart, in 1836, but here, in the original deed of the congregation, is the evidence that as early as March 11, 1833, there was a provisional organization of some kind, which was legally represented by its two trustees. It is evident that Father Reichart preached here at varied intervals, from 1832 to the close of 1837, but the exact date of the organization cannot be now ascertained. In 1835 Rev. Reichart preached in the home of Mr. Bish.

The first house of worship built upon the church land was a plain and unpretentious log building, erected in the year 1838. This old log church was older than the town of Kellersburg, which was laid out by Nicholas Keller, Sr., in 1842. Of the history of the congregation from 1838 to 1846 very little is known. After the departure of Father Reichart it is probable that Rev. Henry D. Keyl did the greater part of the preaching. The earliest church record bears the date August 2, 1846, when Rev. William Uhl became pastor of the congregation. His first official act was the baptism of a daughter of George Hawk. Some time, soon after Rev. Uhl took charge, a new constitution was adopted and a general reorganization of the church effected. The oldest communion lists of the congregation, from 1846 to 1848, contain the following names:

Samuel Balsiger,	Peter Bish,
Nicholas Keller,	Mary E. Bish,
Catharine Keller,	Frederick Keller,
Jacob Myers,	Daniel Bish,
George Hawk,	Rebecca Bish,
Elizabeth Hawk,	Mona Hartsell,
Samuel Balsiger (2),	John Painter,
Christena Baughman,	Michael Smith,

Anna Balsiger,	Martin Smith,
George L. Hetrick,	Catharine Smith,
Elizabeth Hetrick,	Mary Smith,
Mary Balsiger,	Jacob Snyder,
Mary Keller,	Elizabeth Duckel,
Caroline Keller,	Catharine Myers,
George Bish,	Theodore Blake,
Lewis Poliard,	Mary A. Hartsell,
Adam Bish,	Philip Keller,
Philip Bish,	Elizabeth Markey,
Anna Hile,	Elizabeth Wyand,
Harriet Pain,	Susannah Bish,
Mary Pain,	Michael Williams,
William Pain,	Charlotte Williams.

The name of Nicholas Rhodes does not appear in any list of members, but he was one of the original trustees, and it is certain that he attended the services. Doubtless, other names are also omitted in the imperfect records. The first class of catechumens, confirmed December 21, 1846, by Rev. William Uhl, was composed of Philip Keller, John Konker, Sr., John Konker, Jr., Solomon Konker, Simon Konker, Adam Bish, Jacob Snyder, Theodore Blake, Caroline Keller, Mary A. Hartsell, Mary Konker, Catharine Myers, Elizabeth Duckel, Elizabeth Wyand, Catharine Bish, Elizabeth Markey and Elizabeth Konker. In the early "forties," a number of the young people attended catechetical lectures in the old "Kammerdiener's church," now served by a pastor of General Council. About the year 1845, a union Sunday-school was established in the old log church. This school was continued on a union basis for more than forty years. Recently, it has been reorganized on a strictly Lutheran basis. The "Augsburg Teacher," however, has been a recognized authority in the school since its inception in 1874. When the Pittsburgh Synod met at Greensburg, Penna., May 28, 1846, a petition signed by twenty members of the Kellersburg church was presented, praying first, that Rev. William Uhl be licensed to preach for them, and second, that the congregation be received into the fellowship of the Synod. Both requests were granted, and Rev. Uhl became their regular pastor shortly thereafter. In 1848, the

log church was vacated, and a frame building, 30x40 feet, plain but neat for those days, was erected in its stead. This building was roofed, weather boarded, floored and partly ceiled; and, in this unfinished state, was used for a number of years. The seats were slabs with the flat side turned up and supported by stout legs at either end. They were not "perfectly comfortable," but they served their purpose well for those who were eager to hear a Lutheran sermon. During the pastorate of Rev. Thomas Steck pews were provided and at the same time the church was plastered and a pulpit set up. The dedicatory services were held November 27, 1853.

For a long time there was no other church in the community nearer than the Baptist church at "the Narrows." A number of Presbyterians lived in the vicinity who were permitted to hold services in the church. For a number of years prior to 1872, the Methodists and the Evangelicals also worshipped here. In the summer of 1873 the church was thoroughly repaired. The services of re-dedication were held August 24, 1873, during the meeting of the Northern Conference. The sermon was preached by Rev. J. M. Wonders. The congregation worshipped in this building until 1890, when, during the pastorate of Rev. J. W. Schwartz, D. D., a new church was erected, neat and tasty in design, complete and churchly in its appointments, a delightful place in which to gather for the service of the Lord. The dedicatory services were held January 25, 1891. Rev. Eli Miller, of Butler, Pa., preached the sermon, and Rev. H. B. Winton assisted in soliciting funds and led the services of consecration. The cost of the church was \$2,000.00, of which amount \$650.00 was raised on the day of dedication. On the 25th day of June, 1853, a charter was secured from the court of Armstrong county, and duly entered for record September 2, 1853.

The following list of pastors has been compiled by Henry M. Keller, a member of the congregation: Rev. G. A. Reichart, 1832-1837; Rev. Henry D. Keyl, occasional supply, 1838-1842; Rev. William Uhl, 1846-1848; Rev. J. A. Nuner, 1849-1851; Rev. Thomas Steck, 1851-1854; Rev. George F. Ehrenfeld, supply, 1854-1855; Rev. Thomas Steck (again), 1856; Rev. Michael Schweigert, 1858-1864; Rev. Henry Gathers, 1864-

1868; Rev. S. S. Stouffer, supply, 1870; Rev. William E. Crebs, 1871-1873; Rev. David Townsend, 1873-1874; Rev. Wilson Selner, 1875-1881; Rev. Elias A. Best, 1883-1886; Rev. J. W. Schwartz, D. D., supply, 1889-1892; Rev. W. M. Hering, 1892-1893; Rev. William J. Bucher, 1893-1897; Rev. F. J. Matter, 1897-1900; Rev. Charles E. Berkey, 1900-1903, and the present pastor, Rev. W. B. Claney, who assumed charge, August 9, 1903.

This congregation has been weakened by an unusual number of long and trying vacancies, but has manifested a remarkable vitality. "It was said long ago by those who were not friendly to our doctrine and polity that when the old German stock died out the Lutheran name and congregation would be no more." What false prophets they were! The spirit of the fathers has been bequeathed to the children, and the voice of God speaks to the community through the old Kellersburg church as never before. There are yet greater blessings in store for these devoted people.

EMMANUEL EVANGELICAL LUTHERAN CHURCH.

FREEPORT, PENNA.

Freeport is one of the oldest towns of Armstrong county, having been laid out by David Todd, under the name of Toddstown, about the year 1800. The town never amounted to anything, however, until after the construction of the Pennsylvania canal. There were Lutherans living in the vicinity of the town before the year 1800, but they went to preaching services in the old Eisaman settlement several miles distant. No attempt was made to establish a Lutheran church in the town until the year 1834, when Rev. John H. Hohnholz, a candidate of the Ohio Synod, began to hold occasional services in the school-house. He was followed by Rev. G. A. Reichart in 1836. The last sermon preached by Rev. Reichart in western Pennsylvania, before his departure for Philadelphia, was delivered in the old Freeport school-house on the 31st day of December, 1837. His successor was Rev. John H. Bernheim, who entered the field in 1838, and soon organized a regular congregation. This organization was effected in the spring of 1841, at which time a class of catechumens was confirmed. This class was composed of the following

persons : George Otterman, Leopold Smith, Peter Sherer, James Young, William Long, Jacob Klingensmith, Frances Felbut, Elizabeth Sherer, Susanna Spangler, Eliza Cunningham, Rosina Blau, Mary Ann Long, Polly Sherer, Catharine Smith, Mary Smith and Charlotte Hellerich. For quite a while, Rev. Bernheim was a very popular pastor. It is said that people came from Springdale in Allegheny county, from the Beamer settlement in Westmoreland county, and from Butler county, to hear "Johnny" Bernheim preach the gospel. His successors in office, up to the time of the General Council controversy, were : Rev. George B. Holmes, 1844-1848 ; Rev. George F. Ehrenfeld, 1848-1851 ; Rev. Lewis M. Kuhns, 1852-1856 ; Rev. Jacob H. Wright, December 20, 1856-April 1, 1861 ; Rev. Jeremiah H. Brown, 1861-1865 ; Rev. J. K. Melhorn, July 1, 1865-November 15, 1868.

In January, 1845, the Freeport congregation participated in the organization of the Pittsburgh Synod, through its lay representative, Mr. Joseph Shoop, although their pastor, at the time was a member of the Ohio Synod. Rev. Holmes, however, united with the Pittsburgh Synod the following year. In 1848 the old Baptist church was purchased for about \$400.00. This church proved to be entirely inadequate, and on the 26th day of October, 1862, a substantial frame church costing \$2,100.00 was dedicated. The pastor, Rev. J. H. Brown, was assisted in the dedicatory services by Rev. L. M. Kuhns, D. D., who preached the sermon for the occasion. Under the pastorate of Rev. Brown the congregation enjoyed great prosperity, and on communion days the church would be filled to overflowing. There was not a congregation in Freeport which had such a bright future before it as the St. John's Evangelical Lutheran church, and it would probably stand at the head of the churches of Freeport to-day if it had not been for the unhappy division of 1868. The pastor of the congregation at the time of this division was Rev. J. K. Melhorn. He adhered firmly to the General Council, while fully one-half of the congregation adhered to the General Synod. A congregational meeting was held February 8, 1868, "for the purpose of adopting a form of charter and taking the initiatory steps for the incorporation of the church." The Gen-

eral Synod party in the congregation objected to the General Council basis on which it was proposed to establish the church, and withdrew from the meeting in a body. For the next few months confusion reigned supreme, and many things were said and done on both sides which had better been left unsaid and undone. Both parties claimed to be the original St. John's Lutheran church. A climax was reached when Rev. Melhorn and his church council, on the 15th day of November, 1868, expelled sixty-nine members of the congregation, who were the recognized leaders of the General Synod party. Their names are :

W. P. Murphy,	Susanna Beech,
Charles Ralston,	M. E. Shaw,
A. Opitz,	May Hudson,
Samuel Wilson,	Catharine Ashbaugh,
Margaret Sarver,	Henry Ashbaugh,
John Sarver,	Samuel Ashbaugh, Jr.,
Hettie Ashbaugh,	Samuel Ashbaugh, Sr.,
M. J. Sarver,	Emeline Ashbaugh,
Lizzie Moore,	Susan Wilson,
E. H. Wilson,	Charlotte Juenor,
Lida A. Moore,	D. Ashbaugh,
Emma Cline,	Christina Richards,
Rebecca Ashbaugh,	P. L. Sarver,
Eliza Murphy,	Esther Cline,
S. Heaks,	Ben. Sarver,
H. Brenneman,	E. Hepler,
Mrs. E. Brenneman,	May Varner,
William Watson,	Thomas Hudson,
J. J. Long,	J. S. Shuster,
John Hagey,	Daniel Shuster,
Hettie Brenneman,	Henry Shuster,
Mary Opitz,	Kate E. Patterson,
Clara White,	Rebecca Win,
E. P. Long,	Andrew Ashbaugh,
B. S. Cline,	Mary Ashbaugh,
Lizzie Ashbaugh,	A. A. Vantine,
Mary Ashbaugh,	Maria Vantine,
Mary Beals,	William Parks,

M. E. Ralston,
C. E. Vantine,
Thomas Mock,
Ross Mock,
John Sarver, Jr.,
Thomas Beech,

M. M. Parks,
M. I. Richards,
R. E. Murphy,
Harvey Atkinson,
John Kuhn,
May A. Dunn,

Henry H. Huff.

These sixty-nine members represented nearly one-half of the congregation, which reported a membership of 140 to the Synod the previous year. Their expulsion was not altogether unexpected. They had already formed a separate organization, and were being served by Rev. H. H. Hall, in connection with Leechburg. Rev. Hall remained with them from October, 1868, to April 1, 1870. The services were held in the U. P. church. From April 1, 1870, to May 27, 1875, the congregation had no regular pastor; and we here record the conviction, that if these people had not been inspired by the consciousness of right, this long and discouraging vacancy of five years would have scattered them like chaff. For a number of years they had no regular place of worship. This was due to the fact that they believed themselves entitled to the property of St. John's church. Suit was entered against the party in possession, but the decision of the Master in Evidence, rendered in August, 1876, was against them. It awarded the right of both parties to the name Lutheran, but gave the church property to the party in possession. Steps were then taken to secure a church. A lot was purchased on Buffalo street, and a good church erected at a cost of \$4,000.00. This church was dedicated September 30, 1877; Rev. F. W. Conrad, D. D., Rev. J. W. Schwarz, D. D., and Rev. A. S. Miller assisting the pastor in the services. At the suggestion of Rev. D. R. P. Barry, the building was dedicated as "Emmanuel Evangelical Lutheran Church." This name, however, was applied only to the building, and not to the congregation, which still regarded itself as the original St. John's church, exiled from home and dispossessed of its rights. The sympathy of other General Synod churches for these people is seen in their generous contributions to the building fund. Some of these have been preserved to us and are worthy of record: Worthington charge, \$182.00; Chicora church,

\$82.50; Salem charge, \$165.00; Leechburg and Bethesda, \$47.40; North Washington charge, \$53.50; Brookville charge, \$28.75; Turtle Creek charge, \$27.45; Mount Zion charge, \$15.50; Kittanning charge, \$71.50; Kellersburg charge, \$65.26; Wheeling Mission, \$5.00. Such generous help was not given to any other church of the Synod in those days. The Board of Home Missions also gave assistance to the church from August 1, 1886, to April 1, 1893. A good percentage of the old St. Matthew's church in the country adhered to the General Synod, and were cared for by the Freeport pastors. For a long time the country congregation worshipped in the Shrader's Grove Presbyterian church, but the organization was finally disbanded, and the remnant of the congregation, about the year 1883, united with the Freeport church. Since the rupture the following pastors have served the congregation: Rev. H. H. Hall, 1868-1870; Supplies, 1870-1875; Rev. D. R. P. Barry, 1875-1880; Rev. Max Lentz, 1881; Rev. A. C. Felker, 1881-1882; Rev. Isaiah Irvine, 1882-1885; Rev. Luther M. Kuhns, 1886-1887; Rev. J. W. Breitenbach, 1887-1888; Rev. J. E. F. Hassinger, 1889-1893; Rev. H. C. Reller, 1893-1901; Rev. John H. Diehl, 1901-1902; and the present incumbent, Rev. H. C. Erdman, who took charge June 22, 1902. Under Rev. Erdman's ministry the congregation is fast recovering the prosperity of the days of Jeremiah H. Brown. There is a prayer-meeting of recognized spiritual power, and a devoted membership of more than 150. The name Emmanuel was not ill-bestowed. God is with them, and a splendid work is being done.

HEBRON LUTHERAN CHURCH.

LEECHBURG, PA.

The beginnings of Lutheranism in Leechburg date back to 1796, when Rev. John M. Steck, the "Lutheran bishop of western Pennsylvania," began to hold occasional services in the surrounding German settlements. These primitive services were held about once a year at such places as were found most convenient for the scattered people. Strong as Lutheranism in this vicinity now is, its beginnings were very feeble, and for fully nine-

teen years the people were happy if they could have an annual or semi-annual visitation from pastor Steck. Sometime, very early in the nineteenth century, a log church known as "Klingensmith's," was erected on the Westmoreland side of the river. Here the fathers of the Leechburg church journeyed to worship the Lord and here they partook of the holy communion, until the year 1844, even after the town church had been organized. From 1817 to 1823, Rev. John Adam Mohler had charge of the congregation but his services were never very acceptable to the people. He seemed more adapted to the work of teaching singing schools throughout the country than to the work of preaching the gospel. From 1823 to 1833, Rev. Gabriel Adam Reichart was the pastor. From his diary it appears that his last services here were held in the spring of 1833. Sometime during the summer of that year, Rev. Michael J. Steck, son of the first pastor, took charge of the congregation, and served them every four weeks on Saturdays until the year 1841. During the early part of his pastorate the Leechburg Lutherans made the request that he should preach in Leechburg every four weeks, on the same day that he preached in the Klingensmith church. Rev. Steck complied with the request, and thus the foundations of "Old Hebron" were laid.* The first services were held in a frame school-house north of where the M. E. church now stands. But when the weather was warm and the audience large the services were held under the shade of a large hickory tree that stood about one hundred yards north of the school house. The first communion service held in Leechburg by Rev. M. J. Steck, as recorded in the Church Book † of the Lutheran congregation, was September 28, 1833. In 1841, Rev. Steck resigned the Klingensmith and Leechburg congregations to the care of Rev. Jacob Zimmerman. On the 17th day of July, 1842, he organized the congregation. The first officers were Jacob Hill and David Kuhns, elders, and

* "History of the Evangelical Lutheran Church at Leechburg," by Rev. David Earhart.

† This old Church Book was lost or stolen during the litigation of 1868. The oldest church records now in possession of the congregation begin with 1869.

George Keppel and John Wannamaker, deacons, who were regularly installed August 18, 1842. For some reason, however, the attendance at church services began to decline, and, in the summer of 1844, the pastor "grew discouraged and quit." In October of the same year, Rev. David Earhart, a newly licensed pastor of the East Ohio Synod, visited the town, was invited to preach for the Lutherans, and soon became their regular minister. His experiences in Leechburg are best told in his own words :

"When I came to Leechburg, divine services were held in a frame school-house, fair sized for that time. My first communion in Leechburg was held March 9, 1845. We found the school-house too small to answer our purpose. A congregational meeting was held March 15, of the same year, to consider the propriety of building a church. It was there and then unanimously agreed to build an Evangelical Lutheran church. The size agreed upon was forty by fifty feet, a basement of stone, seven and one-half or eight feet high, and in south part of basement a room twenty by forty feet. The audience room was to be fifteen feet high in the clear. This part was to be of brick. A building committee of three persons was appointed to raise the money, give out the contract for building and superintend the same. The committee appointed was Jacob Hill, David Kuhns and Daniel Hill. May 15, 1845, the contract of building the church was awarded to George Cline, a member of the church, for \$1,150. He was to build and finish, with pews and pulpit and other equipments, in a workmanlike manner. The corner-stone was laid, September 7, 1845. Rev. Gottlieb Bassler and Rev. George F. Ehrenfeld were present and took part in the service. Rev. Jacob Zimmerman was also present but excused himself from taking part in the service. This was the first church built in Leechburg. The M. E. and Presbyterian churches were built not long after. May 30, 1847, the church was dedicated to the worship of the Triune God, with the name Hebron, Rev. W. A. Passavant preaching the dedicatory sermon and Rev. M. J. Steck, President of Synod, performing the dedicatory services. October 30th, of the same year, at a meeting of the congregation, it was, on motion, resolved that a charter for the congregation should be procured from the Court of Armstrong county, Pa. In accordance with the above resolutions a charter was prepared and adopted by the congregation December 15, 1847, sent to the Court of said county and legalized by the same. The charter adopted required the pastor of said church to be a member of some regularly organized Evangelical Lutheran Synod of the United States of America.

* * * * During my pastorate at Leechburg, commencing in

November of 1844 and ending April or May, 1853, I confirmed 125 persons and received 54 from other churches. During the same time I baptized 128 children. * * * * As to salary, it perhaps averaged from \$300 to \$400 annually."

Rev. Earhart's successor in the church was Rev. George F. Ehrenfeld, who served as supply pastor during portions of the years 1853 and 1854. Rev. John W. Cregelo was elected pastor August 7, 1854, but was stricken down in death a few weeks after he had taken charge. The next pastor was Rev. Lewis Marchand Kuhns, D. D., a child of the congregation, a member of Rev. Earhart's first confirmation class, and one of the most successful ministers of Hebron church. He was first called to supply the church every four weeks for a year while he was still pastor of the Freeport charge, but when the year was up the people laid strong hold upon the young man, and, even contrary to his best judgment, made him their regular pastor. Rev. Kuhns was not unwilling to serve the people, but feared that inasmuch as he was "one of the boys of the congregation" the intimacy of boyhood relations would seriously embarrass him as the spiritual adviser of the people. Shortly before his death he gave to the writer a sketch of his Leechburg experiences, some of which are here given : *

"I may say that the ten years of my labor there, from 1856 to 1866, were the most satisfactory and successful of all the years of my ministry. I hesitated to take pastoral charge there because it was my home church, where everybody knew me from childhood, and I was afraid the undue familiarity might interfere with my usefulness as a minister. For some time I imagined this to be the case, although the attendance at all the church services was remarkably good, and I never heard of the least dissatisfaction on the part of any one, but the ingathering was not what I thought it should be, and in my second year I decided that it would be best both for myself and the congregation to make a change, and accordingly tendered my resignation, to take effect at the end of the year, and urged the congregation to promptly accept it. I then retired, when a prominent member was called to preside, and the question of granting my request was submitted by calling on all who favored it to arise and remain standing until counted. Not a single person arose. The chairman, supposing the matter

* See Reminiscences of Rev. Lewis M. Kuhns in the "Historical Collections of the Pittsburgh Synod."

might not be understood, gave some further explanation making it clear, then again asked all who favored it to stand up, but no response came. Then he called on those opposed to accepting the resignation to stand up, when instantly every man, woman and child in the church, whether actual members or not, sprang to their feet. When this was reported to me, although in one sense highly gratifying to me, it was a great disappointment, for I really wanted to leave, and had a call to another field which I preferred. To persist in leaving, however, under such conditions would be running counter to the plainest providential indications, and of course I decided to stay.

"The effect upon the congregation was most marvelous. A new interest was at once manifest. The church was crowded at every appointment, and, within one year from that date, I received 114 members. At one communion, I confirmed a class of fifty catechumens and received fourteen others. For over two years, without any special extraordinary services, we enjoyed a constant state of revival. I never before or since experienced anything like it. The Church and religion constituted the general theme of conversation throughout the community and the region round about. Leechburg at that time was only a small village of about 300 inhabitants. The actual available membership of the church, when I took charge, was only sixty. It had been larger, but from various causes had become scattered. Five years later, at the breaking out of the war the membership was about 350. * * * * About two miles from Leechburg was a congregation (Klingensmiths) belonging to the Joint Synod of Ohio, and served by Rev. Jacob Zimmerman. This had formerly been a large, strong congregation, but had now dwindled down to about fifty or sixty members. Many of these were dissatisfied and began to come over to us. At every communion, there were accessions from these, until, at length, they disbanded and all that were left, nineteen in number, including the minister's wife, came over to us in a body.

"My resignation of the Leechburg church and removal to Ohio, in 1866, was wholly my own doing, without any cause whatever so far as the congregation was concerned, and it has ever since been a serious question with me whether it was not a mistake. I have often felt that I should have made the cultivation of that field my life's work. * * * * I left there a membership of three hundred devoted friends, all peaceful and harmonious, without any discordant element whatever. Just before the death of my father (David Kuhns), which occurred 1863, he donated to the church the two lots on which the present edifice stands, for the purpose of erecting thereon an academy, and on which there was subsequently put up a three-story brick building. We

wanted this property held under the same charter with the church, but found that this would require some change. Accordingly, a committee, of which I was chairman, was appointed to make general revision of the charter. When we came to the clause which requires the pastor to belong to "some regularly organized Synod," it was suggested that, as we were entirely satisfied with our connection with the General Synod, and as there were grounds for apprehension that efforts were being made to take the Pittsburgh Synod out, a clause be inserted to the effect that the pastor must belong to some Synod in connection with the General Synod. This met with the full approval of the committee, and was *unanimously* adopted by the congregation in a meeting called for the purpose.

"When I resigned, in 1866, I recommended Rev. Jonathan Sarver as my successor, having good reason, as I thought, to believe that he was in full accord with our General Synod connection. * * * When the matter was brought up in the Pittsburgh Synod of withdrawing from the General Synod, Mr. Sarver went with those who withdrew and went into the General Council. Had he remained with the other body, there would have been no trouble or division in the Leechburg congregation. He did not know at the time of the clause in the charter (requiring the pastor to be a member of a Synod in connection with the General Synod), but was not long in finding it out, and also that a large and influential portion of the congregation would oppose any change. He, however, called a congregational meeting* to vote on changing the charter. He had other ministers called there to help urge the change. The result of the vote was a small majority in favor of the change; and a petition to the Court, asking for such a change, was circulated and signed. Those opposed to the change got up a remonstrance, which had nearly as many signatures as the petition. When I was informed of the unfair means by which this majority vote was secured, I wrote and had published a circular letter, giving my view of the case, which was scattered through the congregation. This turned the tide the other way, causing a number to withdraw their names from the petition and attach them to the remonstrance.

"Thus the matter went to the Court. A Master of Evidence, Frank Mechling, Esq., was appointed to take testimony on the case. The Council party set up their claim of exclusive right to the church property, on the ground that the General Synod was not Lutheran. They had a number of their most prominent men there to testify to this, among whom were Doctors Passavant,

* This meeting was held March 5, 1868, and resulted in a vote of fifty-seven for and forty-two against a change of charter.



HEBRON LUTHERAN CHURCH AND PARSONAGE.

Leechburg, Pa.

Krauth and Laird. The other side had Doctor Brown, from the Seminary at Gettysburg, come and testify in defence of the Lutheranism of the General Synod.* He was on the stand for three and one-half days, one-half day on direct examination, and three days on cross-examination.† There were quite a number of witnesses on both sides of the case, and, as I now recall it, about two weeks were occupied in taking testimony. When the decision was given, it was against the Council party, who were required to pay the costs, and turn over the property to the General Synod party. They, however, took an appeal to the Supreme Court of Pennsylvania, whose final decision was delayed quite a long time, but resulted in affirming the decision of the lower Court, when they gave up the contest and surrendered the property."

During these trying times, the General Synod adherents were not pastorless. In the autumn of 1868, Rev. Henry H. Hall came to their help and served them until the spring of 1870. He found church matters in a most deplorable condition. Strife and confusion reigned everywhere. It was impossible to accomplish much spiritual good. Services were conducted every Sunday, however, in the old Academy Building; and, little by little, the scattered flock was gathered together again. At first, only about seventy persons identified themselves with his congregation; many of the people who were really in sympathy with the General Synod holding aloof, waiting for the final decision of the Court. At the end of eighteen months of hard pastoral work, he had succeeded in gathering a congregation of 141 persons and an interesting Sunday-school. His successors in the pastorate have been the following: Rev. Francis Trout Hoover, September 1, 1870—April 1, 1881; Rev. Lewis Hay, 1881—1885; Rev. John W. Poffinberger, 1885—1897; Rev. J. C. N. Park, 1898—1900; Rev. George Mathias Heindel, D. D., 1900—.

During the pastorate of Rev. Poffinberger, the present splendid church edifice was erected at a cost of \$18,000.00. The corner-

* The full testimony of this celebrated case can now be seen in the Historical Library at Gettysburg.

† The case was argued before Judge Logan, with Judges Beatty and Milton as associates, July 27—29, 1868. E. S. Golden was the attorney for the General Council, and Messrs. Boggs and Cowan attorneys for the General Synod party. The speech of Judge Cowan was a masterly argument.

stone of this church was laid October 20, 1887, no less than seven pastors of the General Synod being present to take part in the services. The church was dedicated free of all indebtedness September 9, 1888, Rev. W. H. Dunbar, D. D., preaching the sermon and Rev. E. H. Dornblaser, D. D., President of the Synod, performing the act of consecration. It is worthy of note, that a President of the Pittsburgh Synod dedicated both houses of worship erected by this congregation, to the service of God. During the year 1888, a good brick parsonage was erected on the church lot, at a cost of \$2,500.00. Rev. Poffinberger's ministry here was as fruitful in soul-winning as in church-building. An examination of the synodical records shows that he received no less than 547 persons into the fellowship of the church, during the twelve years of his pastorate. He left many devoted friends in the congregation.

Near the close of Rev. J. C. N. Park's term of office, there was considerable friction in the congregation, and a special session of the Pittsburgh Synod was held, June 26, 1900, to adjust the difficulty. Rev. Park resigned and was shortly thereafter succeeded by Rev. George M. Heindel, D. D., who soon brought order out of confusion, and re-established the congregation in its place as the leading church of the community. During the last two years, the last vestige of debt incurred in the building of the parsonage has been removed, and improvements made to the church building at an expense of \$2,500.00. The membership of the church is over four hundred, and, under the present conditions, will be rapidly increased. This congregation has the reputation of being one of the most hospitable churches within the bounds of the Pittsburgh Synod. In 1847, 1858, 1879, 1888, 1894, 1900, 1902 and 1903, she entertained the Synod in a most hospitable manner. Her friends are legion who rejoice in her present prosperity and bid her God-speed in her great work.

EVANGELICAL LUTHERAN CHURCH.

SPRING CHURCH, PA.

The beginnings of this congregation are traced back to the year 1839, when the Presbyterians, Reformed and Lutherans, living in the vicinity, purchased several acres of ground, for which they paid the sum of eight dollars. This land was conveyed to

the trustees of the three denominations, Jacob Miller representing the Lutherans. It is now used as a cemetery and is owned by the Presbyterians and Lutherans, the Reformed congregation having long since been absorbed. So far as we can learn, the first Lutheran pastor to preach in the community was Rev. Jacob Zimmerman, who is still living near Leechburg, at the advanced old age of eighty-six years. He conducted services and performed other ministerial acts here as early as August 21, 1842. The character of the organization, which *may have existed* from 1839 to 1851, was purely provisional, for, on May 17, 1851, the congregation adopted its first constitution, which was subscribed by the following persons :

Jacob Miller,	Samuel Bowman,
Sarah Miller,	Agnes Bowman,
Sarah Miller (2),	Hannah Henry,
Christian Kepple,	George Amment,
Elizabeth Kepple,	Sarah Ridenour,
Peter Hive,	Jacob Hart,
Anna Marie Hive,	Dorothea Hart,
Jacob Anderson,	Adam Grim,
Jane Anderson,	Margaret Grim,
Peter Andre,	Matthias Miller,
Margaret Andre,	Susan Miller,
Henry Shaffer,	Jacob Ringle,
Susanna Shaffer,	Mary Ringle,
Ann Remaly,	John Kepple,
John Clark,	Eliza Kepple,
Sarah Clark,	Adam Ringle,
Henry Clark,	Elizabeth Ringle,
Susan Clark,	William Ringle,
John Miller,	Margaret Ringle,
Sarah Hart,	Samuel Ringle,
John Fannel,	Samuel Bolinger,
John Artman,	Mary Bolinger,
Sarah Artman,	Eliza Jane Beker,
Catherine Artman,	Deborah Starry.

The first house of worship was built about 1842, by the Lutherans, Presbyterians and Reformed. In 1871, a lot was purchased

from a Mr. McCartney for \$100, on which the Lutherans built a new frame church, costing more than two thousand dollars. This church was dedicated on Friday morning, October 13, 1871, Rev. J. H. W. Stuckenberg, D. D., preaching the sermon. Recently, extensive improvements have been made to this building. It is a model country church, tasteful in its furnishings and quite inviting to the large congregation which worships within its walls every Lord's Day. It has a large grove of seventy-five maples immediately adjoining, which serves many useful purposes, commodious well-roofed hitching sheds and a special room fixed up for the mothers of the congregation, who religiously believe in taking their little children with them to the "House of God." The following persons have served the church as councilmen, up to the year 1902: Andrew Miller, Alexander Coulter, Henry B. Miller, George Clark, Jacob Shull, Joseph Cravener, J. W. Klingensmith, T. M. Dice, S. A. Shoemaker, Samuel Riffer, A. L. Coulter, O. L. Miller and M. B. Householder. A union Y. P. S. C. E. was organized in 1891, which has filled a very important place in the spiritual life of the community. A good Sunday-school is maintained the year round, although, in severe winter weather, the attendance is very low. A helpful Ladies' Aid Society was organized in 1900 with thirty-five members. The following pastors have ministered to the congregation since its inception: Rev. Jacob Zimmerman, 1842-1849; Rev. John Rugan, 1849-1851; Rev. J. N. Burket, 1851-1853; Rev. David Earhart, 1854-1860; Rev. John A. Delo, 1860-1864; Rev. John Welfley, 1864-1868; Rev. Michael Colver, 1868-1872; Rev. J. F. Cressler, 1872-1875; Rev. D. R. P. Barry (supply), 1875-1876; Rev. G. F. Schaeffer, 1876-1882; Rev. C. B. King, 1883-1890 and the present pastor, Rev. T. J. Frederick, who assumed charge December 1, 1890.

In 1867, a strenuous attempt was made to carry this church into the General Council. Rev. John Welfley, who was pastor at Apollo, Maysville and Spring Church at the time, was an ardent adherent of the General Council, but, when his position became clearly known, all three of these churches dismissed him and called a General Synod pastor. At the time, it caused considerable confusion. Rev. Welfley persisted in holding services in the

church after his dismissal, and the congregation, in 1868, sent a special representative to the Pittsburgh Synod, in the person of H. B. Miller, asking for advice as to how to deal with him. The trouble soon ceased, however, and the congregation was soon as thoroughly united as ever. Constant drains are being made upon the younger membership of this congregation by the churches located in the busy manufacturing towns of the Kiskiminetas valley, and yet it has more than held its own, the membership increasing from 80 in 1890 to 168 in 1903.

EMMANUEL EVANGELICAL LUTHERAN CHURCH.

KITTANNING TOWNSHIP.

This church, familiarly known as "Hilemans," is located in Kittanning township, about four miles east of Manorville on the Garret's Run road. It is named after one of the best-known Lutheran families of western Pennsylvania. The land in this vicinity was largely settled by Pennsylvania Germans, a number of whom had put up their little cabins before the close of the eighteenth century. For forty years, however, they attended preaching services in the Rupp's Church. Lutheran pastors were scarce, and the multiplication of church buildings only added to their burdens. The Emmanuel congregation, therefore, was not organized until 1840 by Rev. John H. Bernheim. The records of the church state that the first building was of frame, 32 x 40 feet, and was built on a tract of land donated by Peter Hileman. At the laying of the corner-stone of this church, June 27, 1843, the following "Regulations" were adopted by the congregation:

1. "This church shall be called the Emmanuel's Church of the Evangelical Lutheran congregation in Kittanning township, Armstrong county, Pa., in which the gospel is to be preached unadulterated according to the sacred Scriptures and the symbolical books of our Church.

2. "No minister can serve this congregation who is not a member of one of the Evangelical Lutheran Synods in the United States.

3. "All persons in order to become members of this congregation entitled to vote, serve as officers and enjoy the right of its privileges must:

- a. "Be baptized and confirmed.
- b. "Be a regular participant of the Lord's Supper.
- c. "Submit to the government and discipline of the church and undersign it.
- d. "Annually contribute willingly, according to his ability, to the support of the church and pastor.
4. "At an election for pastor or officers the majority shall always rule and the minority submit.
5. "As long as there are six members of this congregation who do not understand English, German must, if possible, be preached.
6. "That the foundation of our belief and the hope of our salvation may be transmitted to our children and their offspring, we deposit these writings, the Holy Bible and Luther's Smaller Catechism, in the corner-stone of this church about to be erected. Jesus Christ, the true God and Everlasting Life, is our hope in life and our comfort in death, for there is salvation in no other."

This first church was consecrated on the fifth day of May, 1844. About the year 1846 Rev. Bernheim closed his labors here. During his pastorate nearly all of the preaching was in German. The second pastor was Rev. Jacob Zimmerman, a member of the Evangelical Lutheran Synod of Ohio, who served the congregation from May 24, 1847, to September, 1858, when failing health compelled him to resign. During his pastorate of more than eleven years he baptized 215 children and confirmed 115 adults. After the resignation of Father Zimmerman the church was without a regular pastor until November 1, 1859, when the Kittanning charge was organized with Kittanning, Rupp's and Hileman churches. The first pastor under this arrangement was Rev. John A. Earnest, who wrought a splendid work in this community. There were large accessions to the membership, and Emmanuel's soon became much the largest congregation of the charge. Shortly before the coming of Rev. Earnest the congregation was supplied by Rev. Henry Reck and Rev. Jacob S. Lawson. June 5, 1859, was the date of what is still spoken of by the aged people of the community as "the big June frost." All the weaker vegetation was frozen to the ground and the fruit was completely destroyed. The people murmured and began to speak of starvation. Mr. James Hileman still remembers Rev. Lawson's sermon

delivered that morning. As if guided by the divine hand, he had selected for his text the opening words of the twenty-third Psalm, "The Lord is my Shepherd, I shall not want." The people listened to the sermon with trembling eagerness, and a great peace filled their hearts at its close. God provided for them all; not one suffered.

Since the formation of the Kittanning charge the following pastors have served the congregation: Rev. John A. Earnest, 1858-1869; Rev. John B. Miller, 1870-1871; Rev. A. S. Miller, 1872-1877; Rev. George W. Leisher, 1877-1885; Rev. John W. Tressler, 1886-1899, and Rev. F. J. Matter, the present pastor, who took charge May 1, 1900. The first communion service of which we have any record was held October 26, 1844, at which time the following persons partook of the holy sacrament:

Mr. & Mrs. Jacob Hileman,	Mr. & Mrs. Frederick Hileman,
Mr. & Mrs. John Shoop,	Mr. & Mrs. Joseph Richard,
Mr. & Mrs. Jacob Iseman,	Mr. & Mrs. Frederick Mukenfus,
Mr. & Mrs. John Koch,	Mr. & Mrs. M. Kunkel,
Mr. & Mrs. Isaac Hileman,	Lizetta Bernheim,
John Iseman,	Martha Hileman,
Elizabeth Iseman,	Ann Hileman,
Charles Rupert,	Sarah Hileman,
Isaac Schrecongost,	Stephen Hileman,
John Stitt,	Simon Hileman,
Mary Garver,	Lydia Hileman,
Elizabeth Snyder,	Christian Truby,
Dietterich Reider,	Rev. John H. Bernheim.

The first baptisms recorded are those of Herman Bernheim Crytzer, baptized April 11, 1844; Gustavus Adolphus Hileman, baptized May 26, 1844; Mary Elizabeth Garver, baptized May 26, 1844. The present church building was erected during the pastorate of Rev. George W. Leisher. The corner-stone was laid July 26, 1879, the sermon on the occasion being preached by Rev. Lee Mechling Hileman, one of the "honored sons of Emmanuel." The church was dedicated October 19, 1879, Rev. Milton Valentine, D. D., LL.D., of Gettysburg, Pa., preaching the sermon. This church stands on the same lot, within a few rods of the site of the first building. Its entire cost was \$1,833.12.

This church is located in a rich farming district, and is in a prosperous condition. The people are intelligent, industrious, and generally well-to-do. The Evangelical Lutheran church has the field to itself and exerts a powerful influence. There are no churches of any other denomination nearer than four miles. The greatest drawback to vigorous church work is the constant removal of the younger members to the busy commercial centers, and yet the membership has been increased to one hundred and sixty. There is still a great work for Emmanuel church in this community.

EVANGELICAL LUTHERAN CHURCH.

PLEASANT UNION, PA.

As early as the year 1835, German services were held occasionally in a log school-house on Pine Creek, about two miles north of Pleasant Union. These services were usually conducted by pastors of the Reformed Church, chief among whom was Rev. Wilhelm Weinel. At this time, the country was quite a wilderness. The roads were little more than forest paths, and the principal method of travel was on foot. About the year 1844, services were also held at the Schaum school-house, about one mile northwest of Pleasant Union. Rev. Henry Knepper and Rev. Leberman, of the Reformed Church, preached here, as also Rev. George F. Ehrenfeld, of the Lutheran Church, at a somewhat later date. A German Reformed congregation was organized, and, about the year 1850, Rev. Frederick Wise was elected as the regular pastor. In 1856, the question of building a good church agitated the congregation. Part of the congregation, including the pastor, favored building upon the old site. Another influential portion of the congregation wanted to build at the Cross-roads where the Lutheran church now stands. Rev. Wise made the suggestion that two subscription books be circulated, one for the Cross-roads and one for the old site, the party securing the most money to have the choice of location ; but, when the Cross-roads people brought in the larger subscription, Rev. Wise violated his promise and still insisted that the church be built upon the old site. After some time had elapsed, Rev. Wise proposed that both parties

should place their subscription book in his hands and that he would then decide upon the location. It was generally understood that this meant a compromise and the selection of a site midway between the two points in dispute ; but just as soon as the books were in Rev. Wise's possession he said : "We will



EVANGELICAL LUTHERAN CHURCH.

Pleasant Union, Pa.

build on the old site." Then the Cross-roads people were angry and resolved to build a church of their own. Early in the spring of 1857, they appointed a building committee, consisting of W. T. Schrecongost, Jacob S. Rupp and Benjamin Geiger, and went to work. The contract was let to Jacob Unger, of Clarion county.

When the time came to lay the corner-stone, Rev. Wise refused to have anything to do with it. The people then sent to Clarion county for another Reformed pastor, and Rev. Wise warned him off the field ; so the people had nothing to do but to turn to the Lutherans, and to the Lutherans they came. The corner-stone was laid October 12, 1857, by Rev. Gabriel A. Reichart and Rev. Michael Schweigert, the former preaching in German and the latter in English. The church was dedicated by these same brethren January 10, 1858. The church was built on lands of Benjamin Geiger and Jacob Turney, at a point where the "Blairsville and Clarion" and "Franklin" roads cross, hence the name of "Cross-roads" by which the church is familiarly known to this day. The church lot contains one acre and one hundred and forty-three perches, and was regularly conveyed to the church at a later date by the children of the donors. The church was of frame, 36 x 46 feet. The pulpit was of the high European pattern. It had but one aisle, and in this were placed the two stoves that heated the building. For a few years the light for evening services was furnished by tallow-dips placed on the pulpit and around the wall. Later, these were replaced by oil-lamps. After the dedication of the church, Rev. Michael Schweigert was elected pastor, at whose suggestion, the congregation soon afterwards adopted a Lutheran constitution. The first Lutheran communion service was held May 16, 1858, and the following is the list of communicants given :

Benjamin Geiger,	Philip Troutman,
Esther Geiger,	Charlotte Troutman,
John Schrecongost, Sr.,	John Troutman,
Sarah Schrecongost,	Anna Eva Troutman,
W. T. Schrecongost,	Joseph Kiefer,
Mary Ellen Schrecongost,	Samuel Stoops,
Martin Schrecongost, Sr.,	Margaret Stoops,
Christina Schrecongost,	John Hetrick,
C. O. Schrecongost,	Lovina Hetrick,
Mary Ann Schrecongost,	John H. Rupp,
Elias Schrecongost,	Susanna Rupp,
Sarah Ann Schrecongost,	Jonathan Thomas,
Levi Schrecongost,	Jacob S. Rupp,

Violet Schrecongost,	Mary A. Rupp,
Henry Geiger,	Susanna Huber,
Lucinda Geiger,	Elizabeth Beck,
Philip Geiger,	Sarah Bittinger,
Anna Mary Turney,	Daniel Uplinger.

On the same day Stephen Steffey, William Wyant, Susanna Keifer, Sarah T. Schrecongost and Martha M. Uplinger, were confirmed. The first Lutheran church council consisted of John Schrecongost, Sr., Benjamin Geiger, William T. Schrecongost, and C. O. Schrecongost. Philip Geiger was secretary, Philip Troutman, treasurer, and John H. Rupp and Samuel Stoops, trustees. A Sunday-school was organized about the same time. Rev. Michael Schweigert remained pastor of the congregation until May 1, 1862, when Rev. Jacob H. Wright became pastor, and received the congregation into the Bethel charge. Rev. Wright's introduction to this congregation as its pastor was a unique event in Lutheran history.* Rev. Schweigert invited him to come and preach for him. At the conclusion of the sermon delivered by Rev. Wright, Rev. Schweigert arose and said: "Dear Bredderen: I am a very busy man. I have seven or eight congregations. I cannot serve you any longer, so I gives you over to Brudder Wright, and he is now your pastor. And so my people I bids you farewell." This was a resignation, an election, and an installation in an abridged form, and a form not peculiar to Lutheran usage. But Rev. Wright made the congregation a most excellent pastor, and served them for a period of twenty-six years. Mr. B. T. Geiger says of him: "During all these years he traveled a distance of not less than ten miles from his home to the church, and for some time, a much greater distance. During the earlier years he traveled almost entirely on horseback, through the torrid heat of summer and the piercing cold of winter, yet all his appointments of preaching and pastoral work were most punctually filled." His successors in office have been the following: Rev. J. W. Hutchison, 1888; Rev. Samuel Krider, 1889; Rev. J. W. Hutchison (supply), 1889; Rev. S. V. Dye, 1889-

* See Rev. Wright's Reminiscences in "Historical Collections of the Pittsburgh Synod."

1893; Rev. William Hesse, 1893-1897; Rev. J. W. Tressler (supply), 1898-1899; Rev. J. A. Flickinger, 1899-1900; Rev. Joseph Minto (supply), 1900; Rev. Jacob M. Hankey, 1900-1902, and the present pastor, Rev. J. W. Tressler, who assumed charge March 1, 1902. At a congregational meeting, held January 2, 1890, for the purpose of discussing the repairing of the church building, it was decided to build a new church. Committees were elected, who went to work at once. The members of the church quarried and hauled all the stone for the foundation, as well as all the lumber, under the supervision of G. W. Stoops. The old church was removed to one side to make room for the new, but was used as a place of worship until the latter was dedicated. The corner-stone was laid July 31, 1890, and the church dedicated March 1, 1891. Rev. J. W. Poffinberger assisted the pastor, Rev. S. V. Dye, on both occasions. The corner-stone is 16 in. x 18 in. x 11 feet. The church cost about \$3,000.00, and was promptly paid for. On May 8, 1890, the church was regularly chartered as "The Pleasant Union Lutheran Church of the Evangelical Lutheran Church of the General Synod." In 1902 the interior of the church was greatly improved and made quite attractive to the worshipers, who gather before its altar every Lord's Day. The congregation now has a confirmed membership of 105, but so many of these have removed to the city that there are not more than 60 regular communicants. The congregation is doing a splendid work in a quiet way, and her people are devoutly grateful for the regular ministry of the Word by pastor Tressler.

ST. MATTHEW'S EVANGELICAL LUTHERAN CHURCH.

ROCKVILLE, PA.

This congregation is the General Synod portion of the old St. John's church of Kittanning township, organized about the year 1843. The first church building of this congregation was erected in 1850 on land secured from John Schott, Jr., for which reason it was usually known as the "Schott's church." The first regular pastor was Rev. Henry Esensee, who served the congregation until deposed from the ministry by the Pittsburgh Synod in 1851.

This first church was a square structure, built in a rather rough manner and with very few conveniences. It had an old-fashioned high pulpit in one corner. The successors of Rev. Esensee, up to the time of the formation of the General Council, were : Rev. Michael Schweigert, 1852-1858 ; Rev. David Earhart (supply), Rev. George F. Ehrenfeld, 1859-1865, and Rev. Jacob. H. Wright, 1865-1867. In the spring of 1867, the large charge of Rev. Wright, composed of six congregations, was divided. Rev. Wright took the portion that was afterwards known as the South Bend charge. This left the Crooked Creek charge, composed of St. Michael's, Bethel and St. John's churches, vacant. Both the General Synod and the General Council parties wanted to secure control of this splendid charge, and there was quite a great deal of "maneuvering" in order to accomplish it. The St. Michael's church was strongly in favor of the General Council, but the Bethel and St. John's churches were equally in favor of the General Synod. The Bethel church withdrew from the charge and remained loyal, but St. John's church was led to go with St. Michael's. The meeting at which this decision was reached was held in such a quiet manner that none of the General Synod leaders knew anything about it, and the vote was practically unanimous in favor of the General Council. The following General Council pastors then served the congregation in the order named : Rev. Jonathan Sarver, Rev. Josiah B. Fox, Rev. Philip Doerr, Rev. G. A. Reichart and Rev. W. A. C. Müller. During the pastorate of Rev. Müller, a dispute arose, and the congregation closed the door of the church against him and invited Rev. G. W. Leisher to become their pastor, and supply them as frequently as possible. This was practically a return to the General Synod, though not officially acknowledged as such by the congregation. During this supply pastorate of Rev. Leisher, a new church was erected about one mile east of the original site. The lot was purchased of Jacob Waltenbaugh, the deed for the same bearing date of September 23, 1877. This church was probably dedicated some time during the year 1880. In 1881, the large "Plum Creek charge" of Rev. J. H. Wright was divided : Jacob's, Pleasant Union and Harmony Grove constituting one charge, and St. Thomas and Mount Union another. The representatives of

the two latter congregations then met with the representatives of the St. John's congregation and formed what was known as the Elderton charge. This charge extended a call to Rev. Robert B. Starks, who entered the field August 20, 1881. The salary promised was \$400.00 a year but the benefactions of the people were so many that the pastor was fully provided with all the necessities and many of the delicacies of life. Rev. Starks writes as follows concerning his pastorate here :*

"They were among the kindest and most considerate people that I have ever served. The salary was small, but the donations of the members were so liberal that we never lacked any good thing. I had to be away from home a great deal over night, and I was always sure of a warm place to sleep, for there was generally a bed or two in every sitting-room, and it was usually my lot to occupy one of these, warmed by a huge grate of coal fire. Some of their homes were lighted by a tallow-dip, others by lamps held in place by a chain fastened in some corner. The people were noted for their hospitality. I can still remember their well-laden tables. There was no Sunday-school in St. John's when we took charge, but a great many children and young people. One of the first things we did was to organize a catechetical class, and nearly all the young people of the community attended it. As we had supplied ourselves with the General Synod Books of Worship, we combined the learning of the new tunes and catechetical instruction. All were enthusiastic, and when confirmation day came about forty were added to the church. It was the custom for each one who was confirmed to give the pastor one dollar on the day before confirmation, and as each one paid in silver, I had quite a precious burden to carry home. The Lord was with me in all this, and it is with the tenderest recollections that I recall these events. * * * * There are two ministers in the Church to-day who went out from that charge and who were boys under my pastorate, Rev. J. W. Shaeffer, of Mount Union, and Rev. Jacob M. Hankey, of the St. John's church."

It was during the pastorate of Rev. Starks that the burning question of synodical relationship was brought to a crisis. At a congregational meeting held April 16, 1881, the church decided, by a vote of 17 to 5, to unite with the General Synod. This was a small vote for the congregation, and the minority party was not

* Quoted *ad libitum* from Rev. Starks' Reminiscences in the "Historical Collections of the Pittsburgh Synod."

satisfied. On the 22d day of December, 1883, an agreement was entered into between Rev. Starks, representing the General Synod party, and Rev. David Earhart, representing the General Council party, that both parties should use the church on alternating Sundays. This agreement reads as follows :

1. "That both congregations, conjointly, bear the expense of keeping the church in order, except that each congregation bear the expense of its own fuel and light.

2. "That the communions of both congregations be held together.

3. "That the Sabbath-schools be united, and that the principal officers be elected from each school, and that the teachers be chosen according to their judgment.

4. "That the membership of both congregations be requested to co-operate as far as practical in the music of the church.

5. "That the trustees of both congregations be a committee to arrange for and make such improvements as are deemed necessary by the congregations conjointly."

This "agreement" proved to be the rock on which the two congregations split, and which led to the reorganization of the General Synod party as the "St. Matthew's Evangelical Lutheran Church" of Rockville. It is generally believed that Rev. Starks made a serious mistake in entering into any agreement with Rev. Earhart at all. His was the party in power, and could easily have retained its position as such. Rev. Starks resigned October 30, 1885, and was succeeded by Rev. Samuel Krider, who served from January 1, 1886, to about May, 1889. His pastorate was marked by a bitter contention between the two parties, although the General Council party was so weak that for a while their pastor ceased preaching for them because of inadequate support. On the 11th day of August, 1889, the General Synod congregation rescinded the agreement of December 22, 1883, and the General Council congregation was locked out of the church. Rev. J. W. Tressler was the supply pastor of the congregation at the time. On January 1, 1890, Rev. S. V. Dye took charge of the church, but scarcely had he been settled in his new home before the General Council party instituted legal proceedings for the recovery of the church. On January 16, 1890, a summons in equity was served against the pastor and council of the General Synod congregation by the high sheriff of Armstrong county.

Jonas S. Hankey and Daniel Miller represented the plaintiffs and Rev. S. V. Dye, Jackson Heffelfinger, Simon Schaeffer, Andrew Iseman, Reuben Heilman, David Boarts and Lewis Heilman the defendants.* The Court appointed Joseph Buffington, Esq., as the Master to take evidence in the case. After four or five hearings the Master reported his findings to the Court, and Judge J. C. Rayburn confirmed them, giving the ownership of the property to the General Council party. The General Synod congregation, however, because of their part in erecting the church, were allowed the use of the building for a stipulated time. This decree of the Court was rendered August 1, 1892, and the General Synod congregation held their last service in the old St. John's church April 9, 1893.

For a while after this services were held in the school-house at Rockville, although the people had fully determined at once to build a new church. About this time, large gas wells were struck in the community, and the people suddenly found themselves provided in a very unexpected way with all the money they needed for the erection of a fine church. Rev. S. V. Dye resigned the church, however, in July of 1893, and the work of building was postponed. When Rev. Hesse became pastor of the Elderton charge, he soon heard of the "troubles of St. John's," and preached for the people in the Rockville school-house. This service was held January 13, 1894, and, at its close, a meeting was held of which Savandus Schall was President and Simon Schaeffer, Secretary, and at which it was decided to reorganize the congregation under the name of "St. John's Evangelical Lutheran Church of the General Synod." Another meeting was held two weeks later at which the old constitution of the St. John's church was annulled, and the name of St. Matthew's Evangelical Lutheran Church was adopted. A committee was appointed to draft a new constitution. A soliciting committee was also appointed to see what could be done in the way of securing funds for a new church. At a congregational meeting, Feb-

* For a very full and detailed account of these legal proceedings see the article of Rev. J. E. F. Hassinger in the "Historical Collections of the Pittsburgh Synod."

ruary 3, 1894, the following persons were elected and installed as the first church council of the newly-organized St. Matthew's church: Simon Schaeffer, Jacob Kunkle, Reuben Heilman and G. A. Schall. At the same time, the soliciting committee reported \$986.50 raised for the new church, which was then and there raised to an even thousand dollars. A building committee was then appointed consisting of Jackson Heffelfinger, Andrew Iseman, David S. Boarts, William Yount and Simon Schaeffer.

The first communion service of St. Matthew's church was held February 17, 1894, at which 37 persons participated, there being about 42 members in the congregation at the time. At the close of this communion service, a constitution, in harmony with the General Synod, was presented and adopted. Plans for a church building were also presented and adopted. Ground was broken for the new church, April 2, 1894; the corner-stone was laid June 21, 1894, and the building was solemnly dedicated April 28, 1895. Rev. Hesse resigned the church October 20, 1894, and Rev. C. M. Wachter took charge March 10, 1895, so that while Rev. Hesse was pastor in charge of the corner-stone laying, Rev. Wachter had charge of the services of dedication. It was a great day for the congregation. The dedicatory sermon was preached by Rev. M. L. Culler, of Apollo, Pa. Rev. J. W. Poffinberger had charge of the finances and raised more money than was needed. The cost of the church was \$2,300.00. Other Lutheran pastors taking part in the services of dedication were Rev. William Hesse, Rev. S. V. Dye and Rev. J. W. Shaeffer. The present Sunday-school of the congregation was organized three weeks before the day of dedication. Rev. Wachter's pastorate was one of uninterrupted prosperity. The building of the new church put new life into the congregation and the membership was rapidly increased to 125. He resigned November 1, 1898. The pastorate of Rev. J. E. F. Hassinger, from May 1, 1899, to June 15, 1903, was equally as successful, the membership being increased to 165. The present pastor is Rev. E. F. Dickey, who took charge October 1, 1903. St. Matthew's church is situated in a country where land is so plentiful that it is piled up in great ridges. The people are nearly all the children of the "Pennsylvania Dutch" of pioneer days, and they are not ashamed of their good

blood. They are as devout in spirit and as thrifty in their daily life as their fathers before them, and have made St. Matthew's church one of the most potent religious institutions in Armstrong county.

BETHEL EVANGELICAL LUTHERAN CHURCH.

BETHEL TOWNSHIP.

Soon after Rev. David Earhart became pastor of the Leechburg charge, in 1844, he began to hold services in number four school-house of what was then Allegheny township. After meeting here for some time, it was decided to organize an Evangelical Lutheran congregation, which was effected with forty-nine members, August 15, 1846. The first officers of the congregation, elected at this meeting, were: Joseph Snyder and Samuel Mansfield, elders; and Peter Wareham and Jacob Keffer, deacons. At a subsequent meeting of the congregation it was decided to build a substantial frame church. Jacob Wolf, Esq., Samuel Mansfield, and Peter Wareham, were chosen as the building committee. Solomon King, Samuel Mansfield, Jacob Wolf, Esq., Samuel Bruner, Sr., Lewis Orner, Mathias Wolf, and Porter Stewart, were appointed a committee on location. This committee secured one acre of ground from Samuel Mansfield, at a reasonable price, and the purchase was approved by the congregation. On December 25, 1846, the bids for the erection of the proposed church were opened, and the contract was awarded to Porter Stewart for \$400.00; the church to build the stone wall and furnish all the framing timber as well as the pulpit and pews. The corner-stone was laid May 26, 1847, Rev. W. A. Passavant, D. D., and Rev. Henry Esensee, preaching the sermons. There were placed in the stone a Bible, a catechism, a copy of the "Lutheran Observer," a list of the members, and a paper of historical circumstances. The church was dedicated May 12, 1850, Rev. John B. Breckenridge preaching the sermon. On the 13th day of December, 1847, a form of charter was adopted by the congregation, which was made legal by the Court of Armstrong county, June 24, 1848. This charter gave the right of voting to the male members of the congregation only, but the church petitioned the

Court, at a later date, to strike out this objectionable feature, and the petition was regularly granted December 3, 1894. On the 17th day of April, 1848, a constitution for the government of the congregation was regularly adopted, which every member, received into the church for a number of years, was compelled to sign. On June 27, 1851, the custom of renting the pews, in order to raise the pastor's salary, was adopted. On March 13, 1852, a church choir was elected, composed of eleven men. For some reason the women were left out altogether. Rev. David Earhart closed his services as pastor of the church April 1, 1859, having ministered to the people for about fourteen years. On the 9th day of April, 1859, a call was extended to Rev. Jacob H. Wright to become their pastor. The call was duly accepted, and Rev. Wright served them until April 1, 1867. Bethel church has always been very warmly attached to the Lutheranism of the General Synod. In 1867, when two of the three churches of the charge to which it belonged voted to unite with the General Council, this congregation passed the following resolution:

"Inasmuch as a part of the Pittsburgh Synod united to form the General Council, the Bethel Evangelical Lutheran Church does not approve of said act and will remain in the General Synod."

Rev. Michael Colver, pastor of the Apollo charge, was invited to preach for them, and did so from April 1, 1868 to November 14, 1868. Rev. John A. Earnest supplied the church in 1869, and Rev. G. F. Ehrenfeld in 1870. Rev. J. B. Miller served as the regular pastor from June 4, 1870, to sometime in 1871. On March 16, 1872, Rev. A. S. Miller became pastor of the charge, consisting of the Rupp, Heilman and Bethel churches. He served as pastor about five years, closing his pastorate sometime before July, 1877. Rev. G. W. Leisher was elected pastor July 6, 1877, and served until November 8, 1885. Shortly after he had assumed charge it was decided to build a new church, the first building having been in use for about thirty years. A soliciting committee was appointed, which soon made such a favorable report to the congregation, that a building committee was appointed and instructed to go ahead with the work. This building committee consisted of S. B. Wolf, James Beatty, Sr., William Heilman, John

Wareham and A. R. Wolf. Mr. B. F. Siple was instructed to prepare plans and specifications. The corner-stone was laid June 25, 1878. Rev. J. W. Schwartz, D. D., Rev. Cartwright, Rev. G. W. Schaeffer and Rev. G. W. Leisher were the officiating ministers. The church was dedicated September 8, 1879. The dedicatory services were led by the pastor, and the sermon was preached by Rev. Samuel B. Barnitz, D. D. Rev. G. W. Schaeffer, Rev. A. S. Miller and Rev. Francis T. Hoover were also present. The entire cost of the building was \$2,217.06, in addition to a large amount of donated labor. It was several years, however, before the entire cost was fully paid. This is the building now used by the congregation. Rev. Leisher's successors in office have been the following: Rev. J. W. Tressler, 1886-1899; Rev. J. E. F. Hassinger, 1899-1903, and the present pastor, Rev. E. F. Dickey, who took charge October 1, 1903. During the year 1894, several acres of ground were purchased from the heirs of Samuel Mansfield. The burial ground was then enlarged, and laid out in walks and drives, greatly improving the general appearance of the church grounds. In the summer of 1901, extensive repairs were made to the church at an expense of \$925, making it seem like a new property. Special re-opening services were held July 7, 1901, when Rev. S. J. McDowell, the Missionary President of the Synod was present. More than enough money was secured to pay for all these improvements. The women of Bethel deserve a great deal of credit for their part in this work.

The history of Bethel church is full of those things that are common to rural churches. She has had her rainy days as well as days of sunshine. Many of her best young people are attracted to the cities, while the "old folks" are left alone on the farm. Some of the members who have violated her constitution have been disciplined, only to become her enemies. But in spite of every drawback Bethel church keeps moving steadily on in the work of the Lord. Her membership is as large and devoted as ever, numbering 175; her finances are in excellent condition, and she is generally rated as one of the most substantial country churches in the Synod.

EVANGELICAL LUTHERAN CHURCH.

WORTHINGTON, PA.

The establishment of the Worthington Evangelical Lutheran Church, under God, is due to the zeal and liberality of Mr. and Mrs. Peter Graff. When Mr. Graff removed from Pittsburgh to Worthington to take charge of an iron furnace there was no church of any kind nearer than Kittanning or Slate Lick. In the year 1845, shortly after he had located here, he organized a Sunday-school in a wagonmaker's shop. It was a bold venture for those days, for nothing of the kind had ever been known before in the community, but every Saturday afternoon Mr. Graff fixed up the shop, and every Sunday the children and young people gathered for instruction. It was not long until the need of preaching was felt, and Rev. George F. Ehrenfeld, of Kittanning, came out for a while and ministered to them. In 1847 the congregation was organized with the following members :

Peter Graff,	Jacob Mechling,
Susan Graff,	Barbara Mechling,
James Barr, Sr.,	John Porterfield,
John Barr,	Elizabeth Porterfield,
Susan Barr,	Nancy Porterfield,
George Hutley,	Mary C. Mechling,
John Schantz,	John Prunkard,
William Blain,	Barbara Prunkard,
— Blain,	Francis Reges,

Sydney Reges.

The first church council was composed of Peter Graff, elder ; and John Barr, John Schantz, and William Blain, deacons. A small house, down on the Furnace property, was fitted up as a church and called "Furnace Chapel." In a short time this chapel proved to be too small for the congregation, and a lot was purchased in Worthington, on which a commodious brick temple of worship was erected. It was regarded as a model church in those days. It was 42x52 feet in size, and surmounted by a steeple in whose belfry was mounted the first church bell ever heard in this part of the country. A few years later a frame chapel was erected for the use of the Sunday-school. These buildings were used by

the congregation until the year 1888, when the church was torn down and a larger one erected in its stead. The entire cost of this church was \$10,811.00. It was dedicated February 17, 1889, Rev. Eli Miller preaching the dedicatory sermon. In 1892 the frame chapel was removed, and a beautiful brick chapel was erected by the Graff family, as a memorial to their sainted father. Mr. Peter Graff was called to his reward in 1890. He was the beloved elder of the congregation from the day of its organization to the day of his death, and rendered a service that the community can never forget. His memory is precious. The "Memorial Chapel" was dedicated January 22, 1893. The pastor, Rev. J. W. Schwartz, D. D., had the entire charge of the services.

During the fifty-seven years of her history, this church has had comparatively few changes in the personnel of the church council. Peter Graff served as senior elder from 1847 to his death in 1890. W. G. Crawshaw, his successor, served from 1890 to his death in 1893; and J. Frank Graff, who succeeded him, is still filling the office in a most acceptable manner. No written history of this church was preserved during the earlier years of its existence, and so it is not known how long the first deacons were in office. The earliest account of the make-up of the church councils prior to 1864 is gathered from tradition. It is known that the following men have served as officers of the congregation: Peter Graff, W. G. Crawshaw, J. Frank Graff, J. C. Morrison, John Barr, John Schantz, William Blain, Joseph Earhart, James Blain, Nicholas Clark, W. Meals, T. Dipner, H. S. Ehrenfeld, M. Gaiser, G. R. Campbell, and W. H. Shearer.

This congregation enjoyed a rich degree of prosperity from the beginning. The strong spiritual life of her first elder was felt in every home in the vicinity. For more than a quarter of a century she has been a leader to her sister churches in all this section of country. She has sent out into Lutheran churches elsewhere enough members to form a substantial congregation, and still retains 250 devoted people at home. The benevolence of the congregation has been remarkable. From 1867 to 1903 her people contributed \$39,603.79 to general benevolence, in addition to \$27,598.63 to local objects. And even in addition to this splendid sum, there have been large gifts to various institutions of the

church by individual members. The Sunday-school was the first department of the church's work to be organized. This was effected about two years before the organization of the church itself. The Woman's Home and Foreign Missionary Society, one of the two oldest in western Pennsylvania, was organized in 1879, and is in a very prosperous condition. The Christian Endeavor Society of the church, organized in 1893, has also filled a place of great usefulness. In 1855 a union was formed between the Worthington and St. Mark's congregations, forming the Worthington charge. The salary was \$400 at first, but was later increased to \$500. In 1867 the salary was fixed at \$600 and parsonage, the Worthington church furnishing the parsonage and paying one-half of the salary. A few years later this church increased her share of the salary to \$410, and the pastor was required to rent his own home. In 1882 the congregation purchased a pastor's home for \$2,000, and agreed to give the usual \$410 toward the salary, which made the salary of the charge \$710 and parsonage. In 1893 the officers of the church agreed to assume \$125 of the pastor's support apportioned to St. Mark's church, provided services were given to Worthington every Sunday evening. This proposition was accepted, and the arrangement now is that Worthington furnishes the parsonage and pays \$535, while St. Mark's church pays \$225. In 1883 the church was incorporated. In 1894 Hon. E. D. Graff purchased a lot adjoining the church containing about two acres, on which is a substantial dwelling, and this he presented to the church for a janitor's home. In 1891 the church was made the residuary legatee of property belonging to Regina Erstman, a member of the church who died April 5, 1890. The value of the legacy was \$2,000. In 1897 Mrs. Susan Graff bequeathed to the church \$3,000. Both of these legacies were applied to a permanent endowment fund, the proceeds of which are applied to such uses as the church directs.

The congregation has had but six pastors: Rev. George F. Ehrenfeld, 1847-1848; Rev. Augustus Clemens Ehrenfeld, 1848-1858; Rev. Frederick Ruthrauff, 1858-1859; Rev. Charles Witmer, 1859-1863; Rev. H. J. H. Lemcke, 1863-1866, and Rev. John William Schwartz, D. D., who assumed charge in 1867. Rev. Schwartz became pastor of the congregation at a very trying

time. The General Council controversy was then raging in Armstrong county. He was a member of the Alleghany Synod at the time, although he was present at Greenville and presented the contributions of the Worthington charge to the treasurer of the Pittsburgh Synod. At his invitation, the General Synod party met in the Worthington church December 4-7, 1867, and effected a reorganization. Rev. Schwartz, however, remained a member of the Alleghany Synod until the fall of 1868. In one sense, he was a member of the General Synod forces at Greenville, and in another sense he was not. He has served the Worthington church so long and so well that he is generally regarded as an essential part of her life. His name is a Lutheran household name in all this section of country. And it is a pleasure to the historian to record the fact that he is as well beloved in the Synod as in his own congregation. There are scores of his brother ministers who have found great strength in his fellowship, and who pray that many more years of blessing may be added to his already long and useful ministry.

ST. MARK'S EVANGELICAL LUTHERAN CHURCH.

EDDYVILLE, PA.

This church is located in the extreme northeastern section of the county, and is a part of the Kellersburg charge. It was originally a "union church," established by Rev. Jacob Follmer Dieffenbacher, a pastor of the Reformed Church. The exact date of the organization is unknown, but Rev. Dieffenbacher entered this section of country in 1839, and died February 4, 1842, so that the true date of organization lies somewhere between these years. Rev. John Althouse ministered to the congregation for a while after Rev. Dieffenbacher's death. The first pastor to care for the Lutheran portion of the congregation was Rev. John George Young, who began to minister to them about the year 1848, and perhaps even earlier. Through all the earlier years of their history, these people were greatly neglected, and yet they remained true to their faith, sometimes having their children gathered into catechetical classes and instructed by their elders. Rev. Young served them at varying intervals from 1848 to 1864,

usually in the German language. These services were held in the different farm houses and barns, but usually in the home of J. D. Smith. Communion services were generally held in his barn, about one and a half miles northwest of Eddyville. Catechetical classes were instructed in the old Forman's school-house. A Sunday-school was organized very early in the history of the congregation. Owing to the fact that the people were very widely scattered, two schools were held; the first, in Forman's school house, superintended by Archie Glenn; the second, for a while in Fleming's school house, on the hill above Pine Run, and later in the Rumbaugh school house, somewhat nearer to Eddyville, superintended by a Mr. Fleming. When the congregation erected their first house of worship in 1865, these two schools were united in the church under the superintendency of Mr. Glenn. This school was maintained on a union basis until 1900, when it was re-organized by Rev. Charles E. Berkey on a strictly Lutheran basis. Among the earliest members of this congregation, the following family names are now recalled: Nulph, Beck, Doverspike, Long, Holibah, Smith, Rugh and Rumbaugh. A complete list cannot be given. About the year 1865, the united congregations erected their first house of worship. The ground was secured from Reuben Hoffman, and was conveyed, in due form, to the trustees of the German Reformed and German Lutheran congregations, under the date of September, 1866. We have no record whatever of the dedication of this church. This building was used by both congregations until 1903, when the Lutherans withdrew and built a new church in the town of Eddyville, at a cost of \$3,000.00. This church was dedicated free of debt, June 7, 1903. Rev. Wilson Selner and Rev. S. D. Daugherty assisted the pastor, Rev. C. E. Berkey, on the happy occasion. The following Lutheran pastors have served the church from its inception: Rev. J. G. Young, 1848?-1864?; Rev. Henry Gathers, 1864-1868; Rev. Fetzer (supply), 1868-1871; Rev. W. E. Crebs, 1871-1873; Rev. David Townsend, 1873-1875; Rev. Wilson Selner, 1875-1881; Rev. Elias A. Best, 1883-1886; vacant, 1886-1893; Rev. William J. Bucher, 1893-1897; Rev. F. J. Matter, 1897-1900; Rev. C. E. Berkey, 1900-1903, and Rev. W. B. Claney, from August 9, 1903. When Rev.

Bucher visited this field in 1893, he found a little, discouraged band of about twenty Lutherans, who had been without a regular pastor for about seven years. His earnest work, however, soon put the congregation on a good, substantial basis, and it has now grown to be a strong, energetic congregation of nearly one hundred members. It is a splendid example of the vitality of Evangelical Lutheranism.

FIRST ENGLISH EVANGELICAL LUTHERAN CHURCH.

APOLLO, PA.

"Apollo is one of the oldest towns in this section of the state, having been laid out in 1816 and incorporated as a borough in 1848. For many years, the chief industry of the town was the manufacture of high grades of sheet iron; first by the old Kiskiminetas Iron Company, which developed by easy stages into the Rogers and Birchfield Mills, then Laufman and McElroy, then the Volta Iron Works, and finally the Apollo Iron and Steel Company, which, in 1901, was absorbed by the American Sheet Steel Company, and the Apollo Mills consolidated with the Vandergrift plant, situated one mile further down the river." The town is surrounded by some of the oldest Lutheran churches of western Pennsylvania, and there were, doubtless, Lutherans living here at a very early period, but no effort was made to establish a church until the year 1858. In November of that year, the people sent a petition to the Conference, then in session at Butler, Pa., asking for preaching services. Rev. A. C. Ehrenfeld was sent to them, and, on March 19, 1859, he and Rev. L. M. Kuhns organized the "First English Evangelical Lutheran Church" in the old M. E. church with the following members:

Isaac Townsend,	Christian Kepple,
Mary Townsend,	Elizabeth Kepple,
James Fair,	John Bair,
Philip Long,	Elizabeth Bair,
Sarah Long,	Mary Martin,
Peter Branthoover,	Frederick Dibler,
Emeline Branthoover,	Nancy Dibler,

Bohemia Townsend,	Margaret J. Hunter,
G. W. McMillen,	Sarah Uncapher,
E. C. McMillen,	Esther Gumbert,
Levi Resher,	Matilda McCullough,
Belinda Resher,	Deborah Starry.

Isaac Townsend and Philip Long were elected elders, and Christian Kepple and James Fair deacons. A few weeks after the organization Rev. Ehrenfeld resigned. Rev. Lewis M. Kuhns supplied the church from April 1, 1859, to April 1, 1860. The old Seceder church was used at first as a place of worship. Rev. Kuhns' successors have been the following: Rev. John A. Delo, 1860-1864; Rev. John Welfley, 1864-1868; Rev. M. Colver, 1868-1876; Rev. G. F. Schaeffer, 1876-1882; Rev. C. B. King, 1883-1890; Rev. M. L. Culler, 1890-1897; Rev. William H. Nicholas, 1897-1902, and the present pastor, Rev. M. E. McLinn, who began his pastorate March 25, 1903. The first church building cost \$1,500, and was dedicated by Rev. J. A. Delo, April 30, 1863. For a long time the Apollo church was served in connection with Spring church and Maysville. Since the beginning of Rev. M. L. Culler's pastorate it has received the entire time of the pastor. During the pastorate of Rev. C. B. King the church was enlarged and improved at a cost of \$1,870.67. It was rededicated September 25, 1887. Rev. J. W. Tressler preached the sermon, Rev. J. W. Poffinberger solicited the necessary funds, and Rev. C. B. King performed the act of consecration. The Apollo congregation has been greatly weakened during the past five years by the removal of the Apollo Iron and Steel Company's splendid plant to Vandergrift, and yet there are more than three hundred members left who are ready for any good work. The congregation has the reputation of being one of the most benevolent churches in the Pittsburgh Synod. It has always been loyal to the General Synod. When the General Council controversy was at its height a congregational meeting was held (June 1, 1867), and the congregation withdrew from the Pittsburgh Synod in order to be true to the General Synod, reuniting with the Synod after the reorganization.

EVANGELICAL LUTHERAN CHURCH.

MAYSVILLE, PA.

For a number of years the early Lutheran settlers of this community attended preaching services at the old Yockey's church in Westmoreland county, and at a later date at the Spring church in Armstrong county. It is probable that the first pastors of the Spring church preached occasionally in this community in private homes. The church was not organized until March 12, 1853, by Rev. J. N. Burket. Nearly, if not quite all, the original nineteen members were formerly members of Spring church, but to this number twelve others were soon added. It was a timely organization, for there was not a church of any kind for miles around, and as a result the congregation enjoyed a fair degree of prosperity from the beginning. A few months after the organization Rev. Burket resigned, but the people went ahead with their work and built a neat frame church, which was dedicated to God by Rev. David Earhart some time during the fall of the same year. Rev. Burket's successor was Rev. Earhart, who served the congregation from 1853 to 1860. Under his ministry the church was greatly prospered, and the membership increased to more than one hundred. His successor was Rev. John Amos Delo, an ardent patriot, whose services, as an army chaplain, exposed him to the disease that resulted in his death soon after his return. He was pastor from 1860 to 1864. The next pastor was Rev. John Welfley, who served from 1864 to 1868. Rev. Welfley was a staunch adherent of the General Council, who tried hard to persuade the congregation to unite with that body, but the large majority of the congregation remained loyal to the General Synod. A conference of General Council pastors was held in the church, at which time their side of the case was very strongly presented, but on the evening of the same day Rev. S. F. Breckenridge, Rev. John A. Earnest and Rev. Lewis M. Kuhns presented the cause of the General Synod and scored an overwhelming triumph. A few families withdrew from the church and worshiped with a General Council congregation in Westmoreland county, but gradually they returned to their first allegiance, the last one coming back in November of 1884. Since 1868 the following pastors have served

the congregation: Rev. Michael Colver, 1869; Rev. A. W. McCullough, 1870-1872; Rev. J. F. Cressler, 1872-1875; Rev. G. F. Schaeffer, 1876-1882; Rev. C. B. King, 1883-1890; Rev. T. J. Frederick, 1890-1895; Rev. E. B. Burgess, 1895; Rev. C. F. Sanders, 1895-1898; Rev. W. A. Hartman, 1898-1899; Rev. J. C. Nicholas, 1900-1901; Rev. M. S. Kemp, 1902.

The present house of worship was erected during the ministry of Rev. C. B. King, and dedicated December 2, 1886. It is a large frame building, and cost \$2,247.85. For a long time this church was a part of the Apollo charge. From 1890 to 1895 it was served in connection with South Bend and Spring church. Since 1895 it has been a part of the Avonmore charge, and enjoys preaching services every Lord's Day. There is a large field before the Maysville church, and with the hearty co-operation of the people, a large and flourishing congregation can easily be built up.

MOUNT UNION EVANGELICAL LUTHERAN CHURCH.

PLUM CREEK TOWNSHIP.

This congregation was organized in McCullough's school-house, August 25, 1869, with sixteen members, by Rev. Jacob H. Wright. A union Sunday-school had been organized here as early as the year 1854, and the people of the community, especially the Reformed, were eager for an established congregation. The church controversies of the period, however, had divided the Lutherans of the community into two bands; the General Council people attending St. Michael's church, and the General Synod people going to St. Jacob's church at South Bend. After Rev. Wright had preached here for some time, a soliciting committee was appointed (consisting of one Reformed, one General Council Lutheran, and one General Synod Lutheran) to see what could be done in the way of raising funds for the building of a church. The first effort failed, but a second effort surprised the entire community, and the people began to talk of building a fine brick church. Rev. Wright, of the Lutheran Church, and Rev. Frederick Wise, of the Reformed Church, were the fathers of the movement. A lot was purchased by the general committee from

James Rearic, and contracts were let for the building of the church. The contract for the mason work was given to William Boarts, and the contract for the carpenter work to J. O. De Lancy. The corner-stone was laid in June, 1870, by three General Council pastors, during the necessary absence of Rev. Wright. When the latter returned home he found the Lutherans of the community quite sharply divided, and the building fund in a bad shape. The Reformed people were not strong financially, and neither the General Synod nor the General Council Lutherans were willing to do their best until they found out what kind of a Lutheran church they were building. Rev. Wright saw that the only thing to do to avert a disastrous failure was to organize a congregation at once. Accordingly, he advised the people to meet on a certain day, decide the question definitely, and let the majority rule. The General Council people, however, were not satisfied with the proposition, and held a preliminary meeting at McKee's school-house, at which meeting it was found that they were in the minority and it was decided to let the General Synod people have the organization to themselves.* And thus Mount Union Evangelical Lutheran Church came into being. Rev. Wright gives the entire cost of the building as \$3,000. It was dedicated free of debt October 23, 1870; Rev. J. W. Schwartz, D. D., preaching the sermon for the Lutherans. The first communion service of the congregation was held May 21, 1870, at which time the following communed:

John Schaeffer,	Mr. and Mrs. Henry Schaeffer,
Margaret Schaeffer,	Isaac Rearic,
Catharine Rupert,	Barbara Rearic,
Samuel Rupert,	Andrew Dunmire,
Mary Young,	Nancy Roley,
Joseph Landis,	Abraham Linsenbigler,
Isaac Rupert,	Margaret Linsenbigler,
Christian Rupert,	Elizabeth Smith,
Jane Rearic,	Isabel Schaeffer,
Philip Rupert,	Andrew Young,

* For a full and stirring description of the circumstances attending the organization of this church, see Rev. J. H. Wright's *Reminiscences in the "Historical Collections of the Pittsburgh Synod."*

Elizabeth Rupert,	Esther Young,
James Rupert,	Isaac Dunmire,
Daniel Rupert,	Magdalena Dunmire,
Andrew Rupert,	Philip Houser,
John Mulberger,	Margaret Houser,
Lucinda Mulberger,	Mary Roley,
Joseph Young,	M. Linsensbigler.

On the 24th of February, 1871, an article of agreement was drawn up and signed by representatives of the Lutheran and Reformed congregations worshipping in the church, in which both the rights and duties of each congregation were clearly defined. At the time of the organization of the congregation a constitution was adopted, anchoring both the church and her pastors to the principles of the General Synod. The first church council consisted of John Schaeffer and Abraham Linsensbigler, elders, and David Rupert and Philip Rupert, deacons. A charter was granted September 11, 1871. The citizens whose names appear on the charter are: Rev. J. H. Wright, Rev. Frederick Wise, J. S. Schaeffer, Philip Rupert, J. W. Rupert, Josiah Boyer, J. F. Shoup, Adam Long and A. Smith. The pastors of this congregation have been the following: Rev. J. H. Wright, 1869-1881; Rev. R. B. Starks, 1881-1885; Rev. Samuel Krider, 1886-1889; Rev. S. V. Dye, 1889-1893; Rev. William Hesse, 1893-1895; Rev. C. M. Wachter, 1895-1898; Rev. J. E. F. Hassinger, 1899-1902; Rev. J. M. Hankey, 1902-1903, and the present pastor, Rev. C. L. Wisswaesser.

MANORVILLE UNION EVANGELICAL LUTHERAN CHURCH.

MANORVILLE, PA.

Manorville is a beautiful little town of about five hundred inhabitants, located on the east bank of the Allegheny river, about forty-two miles from Pittsburgh. The first effort to establish a church of our faith here was made in January of 1878, when Rev. G. W. Leisher canvassed the town and found a number of people ready to enter such an organization. A meeting was held February 24th, at which time the organization was started by the

election of the following officers : F. S. Shoop and William Truby, elders, and Alex. Hileman and G. W. Crytzer, deacons. The organization was completed March 10, 1878, at which time the following members were enrolled :

Alex. Hileman,	John A. H. Crytzer,
Laura Hileman,	Elizabeth Crytzer,
John Wolf,	Margaret Crytzer,
Sarah Wolf,	F. S. Shoop,
William Truby,	Rebecca A. Shoop,
Christina Truby,	John A. Fry,
W. S. Heffelfinger,	Lucinda Fry,
Catherine Heffelfinger,	George W. Crytzer,
Levi Crawford,	Turnie Neal,
Sarah Crawford,	Ella Neal,
Kate R. Leisher,	Caroline Otto,
Elizabeth Shoop,	Susannah Truby,
Mary McClarren,	Amelia Euchler,
Nancy A. Schall,	Mary Kerr,
Christina Marks,	Susannah Mansfield,

Elizabeth Truby.

The first communion service was held April 21, 1878, at which time thirty-three persons partook of the sacrament. The records of the congregation show that the first services were held in the Manorville school building, and, occasionally, in number nine school house, a short distance north of the town. The need of a church home was soon felt and steps were taken in 1882 which led to the erection of the present house of worship. A building committee was elected consisting of Rev. G. W. Leisher, William Truby, J. A. Fry, I. N. Schaeffer and Lewis Schrecongost. This committee procured two beautiful lots on the corner of Water and Manor streets from Miss Elizabeth Sibbet, of Pittsburgh, Pa. One of these lots was donated by the owner and the other was purchased for one hundred dollars. The corner-stone was laid July 28, 1883, by Rev. G. W. Leisher. Rev. J. W. Schwartz preached the sermon for the occasion. Rev. Lewis Hay, Rev. Isaiah Irvine and Rev. E. J. Wolf, D. D., were also present. The church cost \$1,658.36 when complete, and was dedicated January 6, 1884; Rev. F. W. Conrad, D. D., preaching the sermon. The parson-

age, now occupied by the pastor, was purchased April 5, 1883, for one thousand dollars. This sum was divided into ten equal shares, which were taken up by a stock company, composed of Jacob Fennel, Mrs. Hobaugh, Amanda Hileman, Doctor J. T. Deemer, Ernest Miller, Peter Hileman and Joseph Snyder. The three congregations, composing the charge, agreed to purchase it at the end of two years, the pastor meanwhile paying six per cent. interest on the investment as rent money. When Rev. J. W. Tressler became pastor of the charge, in 1886, he soon arranged for the purchase of the property. The congregations paid for one or two shares, and the stockholders donated the rest. Recently, some needed improvements have been made, and the parsonage is now valued at \$1,500.00. The register of pastorates is as follows: Rev. G. W. Leisher, 1878-1885; Rev. J. W. Tressler, 1886-1899; Rev. Franklin J. Matter, May 1, 1900—. During the past three years, the congregation has enjoyed a remarkable degree of prosperity. New manufacturing industries have brought a number of new families to the town, and this fact, coupled with the tireless devotion of Rev. Matter, has increased the membership of the church from 82 to 214. The development of the congregation in spiritual power and in the grace of giving has kept pace with her development in numbers. With the building of a new and modern church this congregation will take her place among the leading congregations of our faith in Armstrong county.

MOUNT PLEASANT EVANGELICAL LUTHERAN CHURCH.

SUGAR CREEK TOWNSHIP.

This congregation was organized by Rev. Eli Miller, October 28, 1888. It is located in a community that was originally largely settled by Pennsylvania Germans, whose spiritual care, for various reasons, devolved chiefly upon pastors of the German Reformed Church. The pioneer Lutheran efforts in this township were practically failures. The Mount Pleasant church was born at a comparatively late date, but she has proven to be a vigorous child, nevertheless. Much of the credit for this organization belongs to Amos Steel, who was chairman of

the organization committee, and also the donor of the ground upon which the present church building is located. The following is a correct list of the charter members of the organization :

Amos Steel,	W. J. Myers,
Allen Steel,	C. F. Myers,
Sidney Steel,	J. G. Myers,
Maggie Steel,	M. Myers,
Mrs. A. Steel,	D. I. Myers,
Mr. & Mrs. Lyman Steel,	Henry Myers,
George W. Kepple,	Minnie Myers,
Nancy Kepple,	Ada Myers,
William Kepple,	Margaret Myers,
Phebe Kepple,	Maria Myers,
J. D. King,	Chambers Foringer,
Emma King,	Mary A. Foringer,
S. S. King,	Frank Foringer,
Henry Pontius,	Jedediah Wiles,
Addie Pontius,	S. M. Wiles.

The church was erected during the winter of 1888 and 1889. The corner-stone was laid December 1, 1888, and the church was dedicated May 5, 1889. Rev. J. W. Poffinberger, Rev. J. W. Schwartz, D. D., and Rev. R. B. Starks assisted the pastor in the interesting services of dedication, the first named delivering the sermon. Rev. Miller remained pastor until February 1, 1893, serving the congregation in connection with Chicora. Rev. J. R. Williams was the second pastor. During his ministry the church became an independent pastorate. Rev. Williams died February 7, 1897, and was laid to rest in the cemetery adjoining the church. There were large accessions to the membership during his ministry, and his memory is precious in many homes. Rev. J. C. Nicholas was pastor from June 20, 1897 to January 14, 1900. Under his direction a beautiful parsonage was erected, nearly opposite the church, at a cost of \$1,200.00. Rev. W. O. Ibach was pastor from February 18, 1900, to July 21, 1901; and Rev. A. J. B. Kast from March 9, 1902, to June 14, 1903. The present pastor, Rev. G. W. McSherry, took charge September 1, 1903, and the work of the congregation is moving along nicely

under his care. The church has a membership of 150 and property valued at \$3,500.00.

CHRIST EVANGELICAL LUTHERAN CHURCH.

YATESBORO, PA.

The village of Yatesboro was founded in the year 1900 through the development of large coal fields in the vicinity. During the summer of the same year the town was visited by the ever-watchful Missionary President of the Pittsburgh Synod, looking after the Lutherans who might locate in the town. In 1901 a four-room school house was built, and John F. Rupp, a member of the school board as well as a member of the Pleasant Union Evangelical Lutheran church, secured the use of this building for religious services, Rev. J. M. Hankey, his pastor, preached here as frequently as the regular appointments of his large parish would permit. Rev. S. J. McDowell visited the field in December of 1900 and again in the summer of 1901. In company with Rev. Hankey, he made a thorough canvass of the town; and on August 11, 1901, organized a congregation with the following members:

John F. Rupp,	J. M. Kirkpatrick,
Mrs. E. M. Rupp,	Mrs. N. J. Kirkpatrick,
L. E. Selvis,	D. E. Kirkpatrick,
Mrs. L. E. Selvis,	Mrs. Hannah Kirkpatrick,
N. H. Selvis,	W. D. Smith,
Mrs. N. H. Selvis,	Mrs. W. D. Smith,
J. L. Cain,	David Stoops.

The officers elected were: John F. Rupp and W. D. Smith, elders; L. E. Selvis and J. M. Kirkpatrick, deacons; N. H. Selvis and D. E. Kirkpatrick, trustees. Services were held in Sheftigs Hall every two weeks. A Sunday-school of twenty-five scholars, of which L. E. Selvis was superintendent, met weekly in the same place. A new pastorate was formed by the Synod, consisting of the Yatesboro and Pleasant Union congregations, which extended a call to Rev. J. W. Tressler. Rev. Tressler began his work March 1, 1902. His first effort was to make the new pastorate self-supporting from the beginning, and in this he has

happily succeeded. His second effort was to secure for the congregation a church home, and in this too he has been successful. On the 14th day of March, 1903, the officers of the church purchased two lots, each 50x150 feet, on one of which had just been erected a substantial three-story building. This property cost its



PROPERTY OF THE YATESBORO MISSION.

owners \$3,500, and was sold to the church for \$2,800. Since the purchase of the property services have been held in the store-room on the first floor. It is proposed to remodel this building in such a way as to make it serve the purpose of church and parsonage. The present membership of the congregation is thirty-one.

CHAPTER XI.

THE CHURCHES OF CLARION COUNTY.

"THE LORD IS GOOD; HIS MERCY IS EVERLASTING, AND HIS TRUTH ENDURETH TO ALL GENERATIONS."

THE region now embraced in Clarion county was first settled about the year 1802. These first settlers were Scotch Irish, but they were soon followed by the omnipresent Pennsylvania Germans. As early as the year 1811 there were quite a number of these industrious people scattered throughout the county. Their principal settlements were Licking, Beaver, Red Bank, Salem, Shippenville and State Road, and the oldest Evangelical Lutheran churches of the county are located in these communities. It must be borne in mind, however, that Clarion county was not erected until March 11, 1839, and all references to these settlements in the early synodical records, etc., are made to Armstrong and Venango counties. The first pastor to minister to these German pioneers, so far as we can learn, was Rev. Peter Rupert, who was sent out as a "traveling missionary" by the Ministerium of Pennsylvania during the summer of 1814. He found that the people of the Licking settlement had already built a log church, and here he instructed and confirmed the first class of catechumens. The first German pastor to make his home in Clarion county was Rev. Henry Koch, a minister of the Reformed Church, who came to western Pennsylvania in 1819. The conditions of his day are thus described by his biographer:*

"The country was thinly inhabited; no roads, only foot-paths and marked trees to serve as guides from clearing to clearing and from one log cabin to another. His first sermons were preached in cabins in the winter and in the woods during the summer. * * * On one occasion the Rev. Nicholas P. Hacke, with his wife, a sister to Mrs. Koch, visited him. They started from home in a

* Harbaugh's "Fathers of the Reformed Church," vol. iii., p. 300.

vehicle, but were compelled to cut their way with an axe for miles to get to his house."

From 1819 to 1822 he ministered to Lutherans as well as Reformed, although the former were treated to an occasional visitation by Rev. John M. Steck, of Greensburg, Pa. The most substantial pioneer work for the Lutheran Church in the county was done by Rev. Gabriel Adam Reichart, who entered the field in the summer of 1822, and ministered to the people at varying intervals for a period of eight years. The oldest Lutheran church in the county is undoubtedly the St. John's church of the Licking charge, which was provisionally organized as early as the year 1814. The next oldest churches are St. Paul's, Red Bank, Shippenville, Fryburg and Lamartine. The reader is warned against the unreliable Lutheran data found in Davis' History of Clarion County. A goodly percentage of the church-going people of the county are Lutherans. They number 1,865 communicant members, and are folded in twenty-one churches, fourteen of which belong to the General Synod, four to the Ohio Synod and three to the General Council.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH.

NEAR CURLLSVILLE, PA.

Between the years 1802 and 1811, a number of German farmers from Switzerland and eastern Pennsylvania took up lands in this vicinity. These settlers were the fathers of the "Licking" Reformed and Lutheran churches. In 1811, John Brinker bought of Lewis Doverspike several hundred acres of land, three acres of which he soon thereafter sold to the "Trustees of the German Lutheran and German Reformed congregations" for the consideration of ten dollars. The date of this sale is not definitely known, inasmuch as Mr. Brinker neglected to execute a deed for the land. This deed was made to the church by his heirs, under the date of April 26, 1834. Upon this land, a log church was erected some time between the years 1811 and 1814; for when Rev. Peter Rupert visited the settlement in the summer of 1814, he found this solitary little log church in the wilderness, and confirmed a class of catechumens within its walls, one of whom lived

to be more than ninety-four years of age, and told the story to Rev. B. E. Shaner. This longevity of mother Kuhns, who survived the other members of this first catechetical class, reflects the vigor of her race. The Lutheran pioneers of western Pennsylvania were an exceptionally hardy people. They had great, healthy bodies and strong, loving hearts. No better or more desirable class of settlers ever came to Clarion county than these Pennsylvania Germans.

In 1819, Rev. Henry Koch, a minister of the German Reformed Church, located in the county. From 1819 to 1822, he was the spiritual adviser of all the Germans of the region—of Lutherans as well as Reformed. Rev. John M. Steck, of Greensburg, Pa., came to visit them occasionally but the man upon whom they seemed to rely was Rev. Koch. Denominational lines were never drawn very closely in those days, and the people worshipped together in the old log church almost as one body. In 1822, Rev. Gabriel Adam Reichart, a traveling missionary of the Ministerium of Pennsylvania, visited the Clarion settlements, and arrangements were made by the Lutherans of the Licking charge whereby he became their pastor. From 1822 to 1830, the name of this church appears in Father Reichart's diaries as a regular appointment, but its long distance from his home made it hard for him to give the people services oftener than once in two or three months. Rev. Koch and Rev. Reichart were fast friends; the two men were kindred spirits. When Father Reichart was married, in 1823, he journeyed on horseback with his bride all the way from Brush Valley to Clarion county, in order to have Rev. Koch perform the marriage ceremony. Rev. Reichart's successor in this field was Rev. Henry David Keyl, a man of many peculiarities but a thorough German and greatly devoted to his Church. He sought out the scattered Lutherans in all parts of Clarion and Venango counties. He reported nine churches under his care to the Synod, and in addition to these had perhaps a score of preaching stations. He preached in the private homes of the people. The older generation of Clarion county Lutherans tell us that he would do much of his studying while on horseback, journeying slowly through the woods from one appointment to another. He completed the organization of the St. John's church, and served them, with varying regularity, from 1830 to 1841.

Prominent leaders in the church in Rev. Key's day were: Christian Kuhns, Jacob Nulph, George Delp, — Klingensmith, and Charles Shultz. The last-named led the singing for both the Lutheran and Reformed congregations for a number of years. A union Sunday-school was organized as early as the year 1835, and conducted in private homes by a Mr. Davis, who was highly esteemed in the community. The Reformed and Lutheran Sunday-school was organized in the church some time later, with John E. Kaster as its first superintendent. John H. Smith was another early superintendent of the school. Both of these men were Lutherans. The first church contained but one stove, with which it was impossible to heat the room in very cold weather; and many a worshipper who had journeyed five or six miles through the cold in order to attend the services, found little bodily comfort in the House of God. The pioneers of this venerable congregation, however, made bodily comfort a secondary consideration. When they had a faithful minister of the Word they were happy, and almost regardless of other conditions, for faithful ministers were by no means plenty. From 1840 to 1843 it seems that the congregation was dependent upon neighboring pastors for services. In 1840 Rev. George Frederick Ehrenfeld took charge of five Clarion county churches, but St. John's was not among this number. In 1842 and 1843 the congregation was reported to Synod as "vacant." From 1843 to 1845 Rev. Ehrenfeld was their pastor. It seems, too, that Rev. John George Young, of the Red Bank charge, was pastor of the church for a while, and that he served them both before and after Rev. Ehrenfeld's pastorate, in the German language. Rev. Young died in Michigan in 1881, leaving no pastoral records of any kind behind him, and the years of his pastorate in St. John's cannot be definitely ascertained.

It was customary in those early days for the people to take their dinner-baskets with them to church on the Lord's day, and listen to a sermon in the afternoon as well as in the morning. The afternoon sermon would usually be given in English for the benefit of the children. The German language was set aside altogether about the year 1856. The old log church served the people from 1814 to 1841, when it gave place to a brick structure.

There is some question as to the exact date of the dedication of this church. The biographer of Rev. Henry Koch gives the year 1833, but tradition seems to favor the year 1841. The records of the West Pennsylvania Synod make no mention of it. At the laying of the corner-stone of this church, a new constitution was read and adopted, which prohibited "any one to be stated pastor in this house who is unable to preach in German and English." This clause was construed as a blow against Rev. Koch, the Reformed pastor, who could not preach well in English, and who was unalterably opposed to the "mourners'-bench system," which was then growing in favor. In 1875, during the pastorate of Rev. Daniel W. Leitzel, this church was greatly improved at considerable expense. It was dedicated October 17, 1875, by Rev. Frederick W. Conrad, D. D. The union between the Reformed and Lutherans was maintained until April 12, 1873, when the Reformed sold their interest to the Lutherans for \$200 and built a new church in the town of Curllsville. The Reformed congregation, however, retained their interest in the old burial ground adjoining the church.

The following pastors have served the congregation since the year 1845: Rev. William Uhl, 1846-1848; Rev. Jeremiah Fishburn, 1849-1852; Rev. Joseph Welker (supply), 1852-1853; Rev. Thomas Steck, 1854-1856; Rev. John B. Breckenridge, 1856-1859; Rev. Ananias S. Miller (supply), 1860-1861, and regular, 1861-1864; Rev. William E. Crebs, 1866-1869; Rev. Samuel S. Stouffer, 1869-1870; Rev. J. W. Reese, 1871-1872; Rev. Daniel W. Leitzell, 1873-1882; Rev. J. K. Bricker, 1883-1884; Rev. J. L. Metzgar, 1885-1891; Rev. Braden E. Shaner, 1891-1897; Rev. Silas A. Zimbeck, 1898-1901; Rev. J. C. McGaughey, 1902- —.

This congregation has never been large numerically. Its greatest prosperity seems to have been reached under the ministry of Rev. G. F. Ehrenfeld, when there was quite a large ingathering of souls. The congregation now has a good property, worth \$4,500 and a substantial membership of 78. There is still a great work before old St. John's.

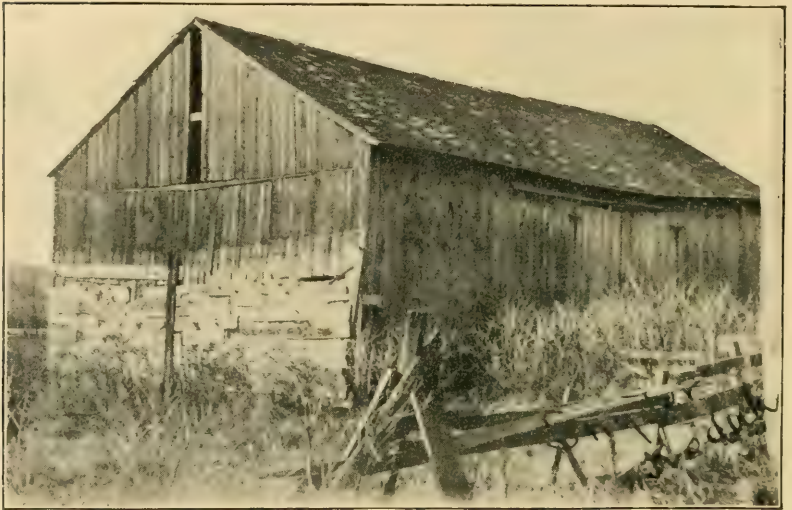
MOUNT ZION EVANGELICAL LUTHERAN CHURCH.

SHIPPENVILLE, PA.

The town of Shippenville was laid out by Judge Shippen in the year 1826. Mount Zion Evangelical Lutheran church is therefore three years older than the town, having been organized by Gabriel A. Reichart in 1823. Rev. Reichart first visited the community in the summer of 1822, while engaged as traveling missionary of the Ministerium of Pennsylvania, and the preliminary work of organizing the church was probably done at that time. "On the 27th of August, 1823, Henry Shippen and wife, of Huntingdon, Pa., deeded a tract of land, now occupied by the old cemetery north of the present church building, to William Rupert, George Kapp and others for the sum of one dollar. * * * Soon after the organization an old log church was erected on the southeast corner of the above-mentioned land, but was never finished nor dedicated, and was used only occasionally for church purposes. Services were held more frequently in the school-house on the west side of the lot. Sometimes, on communion occasions, the services were conducted in a barn, which is still standing and owned by William R. Shippen."* Rev. Reichart gave the congregation occasional services until 1830, when he was succeeded by Rev. Henry D. Keyl, who made Shippenville the centre of a wide range of missionary operations for a number of years. In the minutes of the West Pennsylvania Synod his address is given as Shippenville from 1830 to 1838, and it is probable that he gave Mount Zion church more or less regular service during these eight years. In 1840 this congregation united with four others in petitioning the West Pennsylvania Synod for a pastor. Rev. George F. Ehrenfeld answered the call promptly, and after a short missionary journey through the northwestern counties of the State became the regular pastor of the State Road, Shippenville, Salem, St. Paul's and St. Peter's congregations in December of the same year. During the five years of his pastorate here he wrought a splendid work, the good fruits of which abide to this day. Rev. A. J. B. Kast says of him :

* See Kast's History of Mount Zion Lutheran Church, published in 1902.

"The ministry of Rev. Ehrenfeld was of far-reaching influence in Clarion county. He met with much opposition on account of his firm stand against intemperance, and in favor of a hearty obedience to the requirements of the gospel. This opposition was carried so far that on one occasion, while filling a regular appointment, he found the church door locked against him; but nothing daunted, he managed to have the door opened, and like a hero of the cross, preached the Word with such power that the



A LUTHERAN HOUSE OF WORSHIP IN PIONEER DAYS.

incident was never repeated during his pastorate." The first finished church building was also secured by him. It was several years in process of completion, being built just as funds could be secured, some of which were collected in the eastern part of the state. The lot on which the church and parsonage now stands was purchased for seventy-five dollars from Stephen Barlow and J. Stuart Riddle, executors of the Henry Shippen estate, by N. P. Lang, Justus Mahle, and Peter Dahle, trustees of the congregation. The deed is dated July 6, 1842, but prior to this a portion of the land was cleared and the foundation of the church built.

The corner-stone was laid May 13, 1842, the service being conducted by the pastor, assisted by Rev. J. G. Ellinger. The building committee was composed of the trustees. Of these, N. P. Lang, who was also an elder, resigned and withdrew from the church, leaving the other members of the committee wholly in charge of the work. After the frame was up and the building well on the way, the contractors, Jacob and Philip Strader, abandoned their contract. George Acker was then secured to complete the building, and on October 27, 1844, it was dedicated. * * * The church originally had a basement, which, for a number of years, was used both for Sunday-school and High school purposes. The main audience room was entered by a flight of steps in front of the church, and as there were no walks leading up to the building, in rainy and muddy weather, the conveyances were driven to the steps."

Soon after the dedication of the church, Rev. Samuel David Witt, a licensed pastor of the Alleghany Synod, took charge of the congregation, and served them until his death, which occurred August 29, 1851. Through him, the Mount Zion church participated in the organization of the Pittsburgh Synod which occurred in Pittsburgh, January 15, 1845. The second convention of the Synod was held in this church, in June of that same year, and is said to have been the most popular convention ever held by that body, thousands of people attending the services that were held on the Lord's Day. The large overflow crowd was addressed by Rev. W. A. Passavant, D. D., in the grove adjoining the church. "In 1847, Rev. J. E. W. Brasch, pastor of St. Paul's Lutheran church, Beaver township, began to preach occasionally in Shippenville. At that time, a dissension arose on the language question, and most of the German element withdrew and organized Emmanuel Evangelical Lutheran church in April, 1849. This division, in connection with the financial depression in the iron industry, involved the congregation in debt, which remained until December 4, 1852, when the church was sold by the sheriff to Jacob Black for \$500.00. About two years later, it was repurchased by the congregation for \$1,300.00, the deed of transfer dating November 13, 1854. During this interval of distress, the congregation was permitted the use of the church for regular ser-

vices. Soon after this, the bell was purchased and mounted on posts, seven or eight feet high, near the northeast corner of the church. In 1856, a cupola was built and the bell placed in pro-



MOUNT ZION EVANGELICAL LUTHERAN CHURCH.

Shippenville, Pa.

per position." During the pastorates of Rev. J. M. Wonders and Rev. John M. Rice, extensive repairs were made to the church

and, in 1900, at the beginning of Rev. A. J. B. Kast's pastorate, the initiatory steps were taken toward making additional improvements; but, after maturer consideration, it was decided to build a new church worthy of the congregation. The Christian Endeavor Society of the church was enthusiastic for the cause and soon had secured two hundred dollars for the building fund. A Dorcas Society, composed of the women of Zion, with Mrs. Kast as its president, was equally enthusiastic. These two societies obligated themselves to raise one thousand dollars for the cause and did even more. August 1, 1901, a committee consisting of Rev. Kast, L. A. Baker and John Johnston was appointed to secure plans. January 29, 1902, a soliciting committee composed of Frank Jeannerat, H. A. Alleman and William R. Shippen was elected and the work of building launched in earnest. The pastor and church council constituted the building committee. Rev. Kast resigned the charge March 1, 1902, but Rev. J. H. Keller was called, April 7, 1902, and the work was carried on with renewed energy. The old church was moved from its foundations and rolled into the parsonage yard, on the second week of March, 1903. During the building of the new church, it was still used as a place of worship. It was sold at public auction November 28, 1903, and used for the last time December 5th of the same year. The corner-stone of the new church was laid June 7, 1903, amid the greatest rejoicing. Rev. Robert W. Woods delivered the chief address. The church was dedicated December 13, 1903, after a week of special services. The sermons of dedication were preached by Rev. Charles P. Wiles and Rev. C. B. King. The entire cost of the church was \$8,214.31, all of which was fully provided on the day of dedication. Mount Zion has renewed her strength in a remarkable way during the past five years and faces the future with hope and courage.

The following pastors have served the church since the death of Rev. S. D. Witt: Rev. J. G. Ellinger, 1852-1853; Rev. Samuel B. Lawson, 1853-1857; Rev. William B. Bachtell, 1858-1861; Rev. James Q. Waters, 1861-1862; Rev. Josiah B. Fox, 1862-1868; Rev. J. F. Dietterich, 1868-1872; Rev. P. Gheen, 1872-1873; Rev. Calvin S. Coates, 1873-1876; Rev. A. C. Felker, 1877-1878; Rev. James M. Wonders, 1878-1888; Rev. John M.

Rice, 1888-1890 ; Rev. H. F. Long, 1890-1896 ; Rev. J. C. Fasold, 1896-1898 ; Rev. A. J. B. Kast, 1899-1902 ; Rev. Joseph H. Keller, 1902——.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH.

FRYBURG, PA.

The early history of this venerable congregation, usually known as the State Road church, is hard to give, inasmuch as all the official records of the church were destroyed in the disastrous parsonage fire of February 3d, 1898.

It is well known that some of the earliest Lutheran settlers of Clarion county located in this vicinity in the year 1817. They came from Lancaster county, Pa., and were devoted members of the Lutheran Church. About the year 1825, a log school-house was built, which was used for church purposes for a number of years. Roman Catholics, Lutherans and others united in building this first house of worship. The first Lutheran pastor to preach in this old school-house was Rev. Gabriel A. Reichart. It is probable that he preached in this community as early as the year 1823, but the first record of his services, as given in his diary, bears the date December 2, 1828. During the months of December, 1828, and January, 1829, Father Reichart spent much time in the community, gathering the young people together and instructing them in the doctrines of the Church. On January 28, 1829, he confirmed a catechetical class of sixty-six members, and organized the "State Road Evangelical Lutheran Church." This was the largest class that Father Reichart ever confirmed in western Pennsylvania, and perhaps the largest class that was ever confirmed in Clarion county by any pastor. It was a splendid beginning for the young congregation. In March, 1830, Rev. Reichart resigned his Clarion county appointments, and was succeeded, the same year, by Rev. Henry David Keyl, who served the church, more or less irregularly, for a period of ten years. He was first located at Shippenville, and then at Fryburg. "Rev. Keyl was never married ; and, while in the vicinity of Fryburg, had his home with John Siegworth for some time, and afterward with Jacob Rickenbrode, where he died. His mortal

remains were laid to rest in God's acre, near the site of the old Lutheran church on the State Road, a short distance west of Fryburg. Rev. J. G. Donmeyer conducted the funeral services."* In December, 1840, Rev. George F. Ehrenfeld became pastor of the church and served it for four years. His splendid work is remembered with gratitude to this day. It marked the beginning of a new era for the congregation. A union Sunday-school was organized in the old school house, with Jacob Byers as the first superintendent. In 1842, the congregation erected a church about one and a half miles north of Fryburg, on lands donated by J. G. Siegworth. This church served as a house of worship for twenty years. On the 18th day of May, 1862, a new frame church, 36 x 50 feet, with basement and cupola, was dedicated in the town of Fryburg. The congregation was without a pastor at the time, but Reverends W. A. Passavant, Joseph Welker, Isaac Brennehan and J. Q. Waters were all present and joined in the feast of dedication. The building cost \$2,300.00, and was given to God free of all encumbrance. The old church in the country was then sold.

During the pastorate of Rev. Carl Zinssmeister, this church was torn down and the present St. John's church erected. It was dedicated January 15, 1888, Rev. E. H. Dornblaser, D. D., preaching the dedicatory sermon. Rev. J. M. Wonders solicited the funds, and more than sufficient was secured to dedicate the church free of debt. The church lost its parsonage in a disastrous fire, which occurred February 3, 1898, but a good, substantial building was soon erected in its place, at a cost of \$1,600.00. From 1840 to 1845, the church was in the charge composed of St. Paul's, St. Peter's, Shippenville, State Road and Salem. In 1847 there was a re-arrangement; and Fryburg, Walters, Pinegrove, Anderson's school house and Stover's settlement was made the "State Road Charge." About the year 1858, a congregation was organized in the Myers' settlement, but the organization was later disbanded, and its members, with few exceptions, united with other Lutheran congregations.

The following pastors have served the St. John's church since

* See Kast's History of Mount Zion Lutheran Church of Shippenville.

its inception: Rev. G. A. Reichart, 1828-1830; Rev. H. D. Keyl, 1830-1840; Rev. George F. Ehrenfeld, 1840-1844; Rev. S. D. Witt, 1845-1847; Rev. P. S. Nellis, 1847; Rev. J. G. Donnemeyer (supply), 1847-1849; Rev. Eli Fair, 1849-1852; Rev. J. G. Ellinger (supply), 1852-1853; Rev. Samuel B. Lawson, 1853-1858; Rev. Isaac Brenneman, 1859-1860; Vacant, 1860-1863; Rev. A. M. Strauss, 1863-1870; Rev. William S. Porr, 1870-1874; Rev. D. E. Reed, 1875-1876; Rev. James T. Kendall, 1877-1879; Rev. J. K. Bricker, 1879-1883; Rev. W. G. Gettle, 1883-1885; Rev. George Sill, 1885-1886; Rev. Carl Zinssmeister, 1887-1890; Rev. J. M. Wonders, 1891-1901; Rev. Daniel W. Lecrone, January 1, 1902—. The present pastor will not soon forget his reception in Fryburg. When he entered the parsonage for the first time and struck a match, there was a frightful explosion of natural gas, which had accumulated in the house through a leak. Rev. Lecrone was badly injured, and bears the marks of the "reception" to this day. The congregation now has a membership of about one hundred, and is in good condition.

SALEM EVANGELICAL LUTHERAN CHURCH.

LAMARTINE, PA.

Among the earliest settlers who located in this vicinity, about the year 1820, were a number of Pennsylvania Germans, who adhered to the faith of the Evangelical Lutheran Church. For a number of years these Lutheran pioneers attended services at the old St. Paul's church in Beaver township; but about the year 1830 Rev. Henry D. Keyl began to hold services at the home of John Scheffer, about one-half mile northwest of where Salem church now stands. These first services were in German; but about the year 1834 English was also introduced, owing to the coming of other settlers who preferred that language. About the year 1835 the place of meeting was changed to the home of William Herrington, located about fifty rods west of the church site. Here the congregation was organized, sometime between the years 1835 and 1838. The exact date is not known. Among the first members of the church were the following:

John & Barbara Scheffer,	Peter & Susan Rugh,
William & Elizabeth Herrington,	William & Charlotte Rugh,
Dr. G. A. & Mary Meeker.	George Whitling & wife,
Christian Schott,	Philip Kribbs,

John De Turk, Sr.

John Scheffer and John De Turk, Sr., were the first trustees of the congregation, but they were probably not elected until some time after the organization. There may have been no special reason for giving the name "Salem" to the congregation, but the name once given soon became well known, and was afterwards made the name of the township. The first church building was erected in 1838 on land said to have been donated by Christian Schott. The deed for this ground was made July 31, 1841, by "James W. Guthrie and Sarah H., his wife, to John De Turk and George Jones, trustees, * * * for the use of Salem congregation of the Lutheran Church." The lot was said to contain "two acres, strict measure," and the consideration named was one dollar. The first building stood a few feet east of the present church and a little nearer the public road. It was a frame structure and well built, serving the congregation as a house of worship for thirty-seven years without paint and almost without any repairs. The stone foundation was laid by local masons at day's wages. The farmers hauled all the stone and lumber gratuitously. The frame was of oak, and was all sawed on Peter Rugh's farm, one mile northwest of the church. The contract for framing the building was given to David Dutt and David Raifsnnyder. The pine for siding, seats, doors, etc., came from Cope's mill, near Blairs Corners, and the contract for all this finer work was given to a Mr. Wetzel. The roof was made of oak clapboards, and was still in fair condition when taken down in 1875. The corner-stone was laid in June, 1838, Rev. H. D. Keyl preaching the sermon. Two pastors of the Reformed Church were present, but, it is said, took no part in the service. The building cost about one thousand dollars in cash, and was all paid for by the Lutherans, probably twenty dollars being given by members of the Reformed Church. This church was dedicated some time near the close of the year 1838. By the courtesy of Salem congregation the Reformed people living in the community were

permitted to use the church as a place of worship from 1846 to 1867, when they erected a church of their own.* At a meeting of the church council held in 1846 the Presbyterians were granted the use of the church, and at the same time the Methodists and "Evangelical Brethren" were allowed the privilege of preaching funeral sermons therein.

The first church record of this congregation is dated February 20, 1846, but the pastor at that time, Rev. J. G. Donmeyer, was thoughtful enough to transcribe the contents of an old record, so that the record really begins with the opening of Rev. Ehrenfeld's pastorate in 1840. The present record is the one published by T. Newton Kurtz. It was begun in 1874, but has been very carelessly kept. Rev. Keyl closed his pastorate here about one year after the dedication of the first church. From December, 1840, to the fall of 1844 Rev. G. F. Ehrenfeld was the pastor. Rev. J. G. Donmeyer was the first pastor to reside near Salem church. In 1845 a house and five acres of land was bought for a parsonage of John Herbst and wife, and was deeded to the trustees, John De Turk, of Salem, and George Kribbs, of Emmanuel church. This property was located about one-and-a-half miles east of Salem, and was used as a parsonage until 1862. Later it was sold, and in 1865 the present parsonage lot of one acre was bought for \$80, and a house erected thereon. This parsonage was improved in 1893 and again in 1901. Since 1847 Salem has been the centre of a pastorate of three or more congregations, usually known as the "Salem charge." In 1901 the name of the charge was changed by the Synod to "Lamartine." The present house of worship used by the congregation was erected in 1875 at a cost of \$4,800. The corner-stone was laid on the Fourth of July, 1875, Rev. Samuel B. Barnitz, D. D., preaching the sermon. It was dedicated November 21, 1875, on which occasion sermons were preached by Rev. J. H. W. Stuckenberg, D. D., and Rev. Daniel W. Litzell. Extensive repairs were made to this building in 1901 and 1903, during the pastorate of Rev. S. E. Smith. In 1899 one acre and sixty-two perches of land adjoining the church lot were bought for the sum of one hundred dollars.

* See old Record Book, p. 88.

Salem church was originally a pure German congregation, but there was a demand for English preaching at an unusually early period. Even Rev. Keyl preached an occasional English sermon during his pastorate. On January 19, 1849, the congregation resolved to have "one day exclusively German and the next all English." Very few of the people cared to use the German and hence would not attend on "German day." After some sharp contention, lasting for a brief period, the German was set aside, and the church services were conducted altogether in English. There was also more or less friction in the congregation on the prayer-meeting question. A meeting of the councils of Salem and Emmanuel congregations was held May 3, 1845, at which time the character and leaders of the congregational prayer-meetings were sharply defined. Among other things, it was resolved that these prayer-meetings should be held in the church, that they should be led only by persons appointed by the church council, and that they should "not be continued for more than an hour and a half." It is not hard to see what manner of persons were troubling the congregation. Salem church has a splendid record in the number of young men and women who have gone out into the service of the ministry. Here are the names of some who were "children of the congregation:" Rev. S. P. Harrington, Rev. John Amos Scheffer, Rev. Nathaniel Scheffer, Rev. Samuel W. Kuhns, Professor C. E. Rugh, Missionary Arthur Rugh, Mrs. Rev. Joseph Welker, Mrs. Rev. J. K. Argo, Mrs. Rev. James A. Hartman and Mrs. Rev. Peter Ewald. The communicant membership of the church never numbered more than two hundred. There have been large accessions, but the constant removals of the younger people have kept the membership small. There are now about one hundred and twenty-five resident adult members.

The following pastors have served the congregation: Rev. Henry D. Keyl, 1830-1839; Rev. George F. Ehrenfeld, 1840-1844; Rev. J. G. Donmeyer, 1845-1847; Rev. Joseph Welker, 1848-1853; Rev. John G. Ellinger, 1853-1854; Rev. Nathan Paltzgroff, 1854-1857; Rev. William B. Bachtell, 1858-1861; Rev. James Q. Waters, 1861-1862; Josiah B. Fox, 1862-1868; Rev. John F. Dietterich, 1868-1872; Rev. Peter Gheen, 1872-1873; Rev. Calvin K. Coates, 1873-1876; Rev. A. C. Felker,

1877-1879; Rev. E. H. Dornblaser, 1879-1881; Rev. J. A. Hartman, 1882-1884; Rev. Jacob F. Hershisier, 1884-1890; Rev. Shile Miller, 1892-1895; Rev. J. E. F. Hassinger, 1895-1899; and the present pastor, Rev. Samuel E. Smith, who took charge November 1, 1899.

SALEM EVANGELICAL LUTHERAN CHURCH.

FROGTOWN, PA.

This is one of the four congregations of the Kellersburg charge, and one of the pioneer churches of Clarion county. Services were held in this community in private homes, as early as 1842, by Rev. J. G. Young. The congregation was regularly organized in 1844. Among the original members were Peter Miller, Sr., George Miller, John Weekerly, George Smail, and Levi Moot-hart. A plot of ground was donated by the Miller family, and upon this land a union Reformed and Lutheran church was built during the following year. The corner-stone was laid May 16, 1845, and the church was dedicated in the presence of a vast assembly of people, November 2, 1845. The services of dedication were conducted in both German and English; Rev. George F. Ehrenfeld, of the Lutheran church, and Rev. Henry Knepper, of the Reformed church, preaching the sermons. This church was a substantial frame building, and served the congregation as a house of worship for more than forty years. The committee which superintended its erection were: John Weekerly, of the Lutheran church, and John Brinker, of the Reformed church. The church was sometimes known as the Hepler church, being named after Adam Hepler, one of the chief men in the Reformed congregation. The first pastor of the Lutheran congregation was Rev. John G. Young, who preached in German only, from the beginning of the organization to 1855. In the year 1846 a number of the members of the church petitioned the Pittsburgh Synod, asking for the services of Rev. William Uhl in the English language. Rev. Young consented to the arrangement, and the two men worked side by side in the same congregation. In course of time, however, the friends of Rev. Uhl exceeded their privileges, and petitioned the Synod to allow him to preach in the

German language also. This was in direct violation of the agreement of the preceding year, and the petition was not granted, although it was signed by eighteen men of the congregation. Rev. Uhl was a great advocate of revivals, while Rev. Young was not, and this, in part, accounts for the strong rivalry between the two men. Salem church was then a part of the Licking charge, consisting of St. John's, Mount Zion, and Salem congregations. Rev. Uhl resigned in the spring of 1848, but Rev. Young continued to preach in the church in German until 1855, when he was requested by the Pittsburgh Synod to cease.

The oldest records of the church date back to the beginning of Rev. Uhl's pastorate. At a communion service held November 29, 1846, forty-nine persons partook of the sacrament. The present communicant membership of the congregation is fifty-four. Rev. Uhl's successors in the pastoral office have been: Rev. Jeremiah Fishburn, 1849-1852; Rev. Thomas Steck, 1854-1856; Rev. J. B. Brackenridge, 1856-1859; Rev. A. S. Miller, 1860-1864; Rev. W. E. Crebs, 1866-1869; Rev. Samuel S. Stouffer, 1869-1870; Rev. W. E. Crebs (recalled), 1871-1873; Rev. David Townsend, 1873-1874; Rev. Wilson Selner, 1875-1881; Rev. Elias A. Best, 1883-1886; Rev. J. E. Zerger, 1887-1889; Rev. W. M. Hering, 1892-1893; Rev. W. J. Bucher, 1893-1897; Rev. F. J. Matter, 1897-1900; Rev. C. E. Berkey, 1900-1903; Rev. W. B. Claney, 1903—. The second and present church edifice was erected and dedicated during the longest and most trying vacancy in the history of the congregation, and the people deserve a great deal of praise for the way in which they succeeded. The building committee, having the matter in charge, consisted of J. W. Miller, J. S. Weekerly, D. B. Mercer, Charles Allaman, and G. M. Frazier. The corner-stone was laid June 12, 1889, by Rev. Wilson Selner and Rev. J. M. Rice. The church was dedicated on December 1st of the same year. Rev. H. B. Winton preached the sermon, and was assisted in the services by Rev. J. F. Hershisser and Rev. J. L. Metzgar. The building cost \$2,769.74, and was promptly paid for. More than \$1,300.00 were raised on the day of dedication. Salem is not what might be called a strong congregation, but she enrolls some splendid people, who are capable of doing a great work for the Kingdom in this community.

EMMANUEL EVANGELICAL LUTHERAN CHURCH.

KNOX, PA.

This congregation is a child of the venerable St. Paul's Evangelical Lutheran Church of Beaver township. Rev. George F. Ehrenfeld became the pastor of St. Paul's church in December of 1839, and his pietistic type of Lutheranism soon provoked the antagonism of a large portion of the congregation. He was strongly in favor of prayer-meetings and evangelistic services, and to this the more conservative Germans of the congregation raised the most decided objection. Offense was also given to some by the pastor's strong preaching against the use of intoxicating liquors, to which some of the people were much addicted. A goodly number of the people heartily supported the pastor, and the result was the formation of a new congregation. The birth of this new church is told in the following resolutions that were passed at a meeting of the pastor's followers, February 25, 1842.*

"WHEREAS, The majority of the Lutheran congregation of St. Paul's church, in Beaver township, Clarion county, Pa., feel themselves greatly aggrieved by the unchristian-like proceeding of said congregation, by refusing the key of said church when legally, peaceably and for several times demanded by the trustees and council of the congregation, and thus continue to exclude the congregation from worshipping peaceably there; and,

Whereas, The congregation believe that peace cannot be had in that place, so long as such conduct, which is likely to be continued, is manifested; therefore,

1. *Resolved*, That it is necessary, in order to maintain peace and avoid collision, to erect a house of public worship for said congregation.

2. *Resolved*, That this house be built on lands of George Kribbs and John Marsh.

3. *Resolved*, That G. A. Meeker, M. D., George Kribbs, Esqr., and Reuben Fowls be a committee for collecting subscriptions for said house.

4. *Resolved*, That by taking this step we by no means relinquish our right and title to St. Paul's church, but shall always maintain the same in said church."

The subscription committee started to work before the meeting

* See Lutheran Observer of March 18, 1842.

adjourned, and secured, then and there, more than half the cost of the building. A copy of a writing, which was deposited successively in the corner-stones of the three church edifices of the congregation, has these statements: "In the year of our Lord 1842, and the 16th day of May, the corner-stone of the Evangelical Lutheran church in Beaver township, Clarion county, Pa., was laid, in which the gospel is to be preached purely and unadulterated, according to the Sacred Scriptures and the symbolical books of the Lutheran Church. There shall be but one minister to preside over this congregation, who is capacitated to officiate in both the German and English languages, and who is a member in good standing in some Evangelical Lutheran Synod of the United States. The officiating minister shall preach the gospel purely and administer the sacraments of said church faithfully and in the fear of God."

There is no record of the time when this building was finished or dedicated, nor can we learn when the name "Emmanuel" was adopted. The church records of 1845 give the name as the one then in use by the congregation. The first confirmation class, numbering fourteen, was confirmed by Pastor Ehrenfeld, May 14, 1842. The first church building was located something more than a mile north of St. Paul's church. The site is an elevated one, contains about two acres, and was until recently used as a burial ground. The lot was never deeded to the congregation, and since the removal of the place of worship the land is without title. In 1877, an oil well was drilled on the lot and the royalty paid to the church amounted to \$2,840.69. With this money, the congregation determined to build a new church. Beaver City, about seventy-five rods northeast of the old site, was then a booming oil town of one thousand inhabitants, and here, on March 25, 1877, it was determined to erect the new church. A plot of ground, 120 x 120 feet, was secured, and the contract for a frame church, 38 x 66 feet, let at \$4,550.00. Ground was broken June 4th, and on July 1, 1877, the corner-stone of the church was laid by the pastor, Rev. A. C. Felker. On the same day, the congregation adopted the "Formula of Church Government of the Evangelical Lutheran Church," printed in the Book of Worship, as its constitution. This church, costing about \$6,000.00, was

dedicated October 7, 1877, Rev. F. W. Conrad, D. D., preaching the sermon.

In a few years the oil boom exploded, and Beaver City vanished as quickly as it came. Emmanuel church found herself once more located in the country, and it became necessary to select a new location. Edenburg, a little more than a mile northeast, was about the only town of any importance left in the vicinity, and thither it was determined to remove the church. The lot at Beaver City was sold for \$100.00, and a lot in Edenburg, 52 x 148 feet, was purchased on the 27th day of July, 1889, for \$156.00. The church was torn down and re-built on the new site at a cost of \$2,000.00. The corner-stone was laid September 1, 1889, and the church dedicated February 9, 1890. Rev. Horace B. Winton preached the sermon. The pastor, Rev. J. F. Hershisier, was also assisted by Rev. J. M. Wonders, Rev. Carl Zinssmeister and Rev. J. M. Rice. The building was reduced somewhat in size, and is now 38 x 54 feet. An adjoining lot was purchased, April 21, 1892, for \$400.00. This building was improved and repaired in 1901, 1902 and 1903, at a cost of \$600.00. More than half the cost of these improvements was raised by the Ladies' Aid Society of the church, which was organized in January, 1900. Emmanuel church has never had a large membership. At present it numbers about sixty. The church, however, rejoices in the fact that she has sent a number of her sons into the holy ministry. These are: Reuben F. Delo, John Amos Delo, Isaiah Jesse Delo, John Amos Kribbs and William Walter Kribbs. In 1877, Rev. Samuel Sprecher, D. D., visited the congregation, and it is said that he received at least two thousand dollars for Wittenberg College. The pastors who have served Emmanuel church have been the same as those who have ministered to the Lamartine congregation.

In this connection we may make mention of another Clarion county church which belonged to the Salem charge, but which is no longer in existence—the St. John's Evangelical Lutheran church or Loop church, as it was more familiarly known because of its location near a great bend of the Clarion river. It was organized October 14, 1846, by Rev. George J. Donmeyer, with sixteen members. Among the prime movers in the organization

were John Black, Samuel Shaner and Jacob Hueter. An acre of ground was donated by George Kribbs of Emmanuel church. The church erected on this lot was dedicated January 7, 1849. Removals of the membership caused the disbandment of the organization. In 1903, the old building was sold for twenty dollars, and this was sent by P. F. Kribbs to the "Church Loan Fund" of the Synod. The lot is still held, and is used as a burying ground. It may have a value in future years for its minerals, etc.

MOUNT ZION EVANGELICAL LUTHERAN CHURCH.

LICKING TOWNSHIP.

This congregation was organized in the spring of 1846 by Rev. George F. Ehrenfeld, of Kittanning. For a number of years the Lutherans of this vicinity attended services at the old St. John's church, several miles distant. A union Sunday-school was organized by the Reformed and Lutherans "several years earlier." The exact time of the organization of this school is not known but there is a record dated November, 1845, which speaks of a good library then in possession of the school. In this library we see the handiwork of Rev. Ehrenfeld, who was the founder of the school and the church. The first superintendent was Henry Reese. The first services were held in a barn owned by Madison Furnace. Prominent in the early history of the congregation were Joseph Whitmer, Jacob Over, John Lobaugh, Jacob Hahn, David Reichart and Emanuel Over. The leader of the singing for a number of years was Andrew Reese. The first church organ was not purchased until some time during the pastorate of Rev. Leitzell. At the time of the organization officers were regularly elected and installed, and provisions also made for the erection of a church building. Two acres of land were donated by Christopher Over to the Lutherans and Reformed for the proposed church. The deed bears date of January 25, 1848, and the church was regularly incorporated February 7, 1848. The corner-stone was laid May 20, 1847, and the feast of dedication occurred December 14, 1847. About one year later the Reformed congregation was regularly organized by Rev. Wolf, and for thirty-

five years the two denominations worshipped together. In 1883, the Reformed sold their interest in the building to the Lutherans and erected a church of their own on adjacent ground, retaining, however, their interest in the old burial ground. The first regular pastor of the church was Rev. William Uhl who took charge in the summer of 1846 and remained for two years. He was an enthusiastic friend of "revivals," some of which are still remembered in the community. The later pastors of Mt. Zion were the same as those given in the history of the St. John's church. Soon after the separation from the Reformed congregation, the Lutherans remodeled the old church at a cost of \$1,000. It was re-opened for divine services June 29, 1884, when Rev. George W. Leisher, President of the Pittsburgh Synod, preached the dedicatory sermon. Only \$150 remained to be raised on the day of dedication and this was quickly secured at the solicitation of Rev. Lafferty, of the Methodist Church. The present valuation of the church property is \$2,500 and the communicant membership 55.

AMITY EVANGELICAL LUTHERAN CHURCH.

FRYBURG CHARGE.

The congregation was organized January 2, 1846, by Rev. Samuel David Witt, with forty-six members, the majority of whom were received by confirmation or by letter from other denominations. For some reason, however, a regular constitution was not adopted until May 12, 1879. The following names are subscribed to this constitution :

Rev. J. K. Bricker,	Daniel A. Walters,
Philip Wolf,	Elizabeth Walters,
Gottlieb Hinder,	Andrew Mealy,
Samuel Mealy,	Adam Mealy,
J. L. Carl,	William Hepler,
John Mealy,	Elizabeth Wolf,
Samuel Walters,	Andrew Wolf,
David Wolf,	Maria Hinder,
Joseph Hinder,	Margaret Hepler,
Caroline Hinder,	Mary A. Whitmore,

Susan Carl,	Catharine Walters,
Susan Walter,	Lavina Mealy,
John Hinder,	Sarah Hinder,
Jacob Wolf,	Eliza Shriver,
Alice Wolf,	Sarah Wolf,
Mary E. Wolf,	Mary Wolf,

Barbara Wolf.

The congregation seems to have been organized in the midst of a "revival," as were a number of other Clarion county churches. The first officers elected in 1846 were: John Alexander, David Walters, John Metzgar, and George ——. The founders were eager to secure a church home. The corner-stone of the first church was laid June 21, 1846, and the building was dedicated April 6, 1849. On the 29th of June, 1879, a congregational meeting was held to consider the question of building a new church. A building committee was appointed, consisting of Rev. J. K. Bricker, Daniel Walter and J. L. Carl, who went to work and soon solicited \$740.65. With this for a start, a contract was let for a new church. The corner-stone was laid August 30, 1879, Rev. J. M. Wonders preaching the sermon. The offering on this occasion amounted to \$96.83. The church was dedicated December 7, 1879, by Rev. E. H. Dornblaser, D. D.

The following pastors have served this congregation: Rev. S. D. Witt, 1846-1847; Rev. P. S. Nellis, 1847; Rev. J. G. Donmeyer (supply), 1847-1849; Rev. Eli Fair, 1849-1852; Rev. Samuel B. Lawson, 1853-1857; Rev. Isaac Brenneman, 1859-1860; Rev. Abram M. Strauss, 1863-1870; Rev. William S. Porr, 1870-1874; Rev. D. E. Reed, 1875-1876; Rev. James T. Kendall, 1877-1879; Rev. J. K. Bricker, 1879-1883; Rev. W. G. Gettle, 1883-1885; Rev. George Sill, 1885-1886; Rev. Carl Zinssmeister, 1887-1890; Rev. J. M. Wonders, 1891-1901; Rev. D. W. Lechrone, January 1, 1902—.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH.

SMITHLAND, PA.

This congregation was organized by Rev. William Uhl, December 23, 1846, with twenty-five members. A protracted meeting was held at the same time, and thirteen others were added to the

congregation. The first communion service was held December 28, 1846, at which time the following persons partook of the Holy Sacrament :

Jacob Ashbaugh,	George Bish,
Elizabeth Ashbaugh,	Mary Bish,
Catharine Ashbaugh,	Samuel Bish,
Mary Armagost,	Mrs. — Bish,
Isabella Barnett,	Herman Brandt,
John Conker,	Henry Foringer,
Elizabeth Conker,	Mrs. — Foringer,
Elizabeth Delp,	Catharine Foringer,
Margaret Dihummer,	Mary Foringer,
David Hepler,	George Fox,
Mary E. Hepler,	Mrs. — Fox,
Father — Hepler,	Mollie Ghuntnen,
Fannie Hepler,	John Heller,
Susannah Hillen,	Mrs. — Heller,
Sarah Money,	Joseph Heller,
John Money,	Mary Heller,
John Painter,	William Pence,
Catherine Painter,	Mrs. — Pence,
Mary Polyard,	Daniel Yule,
Louis Polyard,	Sarah Yule.

A few of these communicants were not members of the congregation. The oldest church record is called : "The church record of the Evangelical Lutheran church at Smithland, called St-James' church." The first constitution of the church, prepared by Rev. Uhl, contains a very lengthy statement of the moral duties of church members, and is characteristic of the author. The very strictest church discipline was rigidly enforced. The entries in the first church record are quite meagre, and give us scarcely any conception of the developing spiritual life of the congregation. Many of the pastors made no entries whatever. It was not the custom. One of the early pastors of this congregation, speaking of this neglect, says : "As long as I was in the pastoral work of the church, nothing was said or known of this historical work, hence of the knowledge gleaned at the time I took no account, made no note, either by pen or memory—no more

than I did of their school houses or the changes and transfers of their farms." The first church building was dedicated by Rev. William Uhl, March 21, 1848. This structure was remodeled at a cost of \$600.00, and re-opened for services September 18, 1887.

ST. MARK'S EVANGELICAL LUTHERAN CHURCH.

KOSSUTH, PA.

According to the records of the Pittsburgh Synod, this congregation was organized in Schively's school house, September 24, 1848, with thirty-four members. It seems, however, that the constitution for Evangelical Lutheran churches, recommended by the Pittsburgh Synod, was adopted as early as March 11, 1848, and subscribed by forty persons. In 1899, only nine of these original members of St. Mark's were living, namely, Mr. and Mrs. H. J. Mong, John Gilbert, Louisa Berlin, Sarah Hess, Jacob Cribbs, George Schively, Jacob Kline and Jesse Mitchell. John Young was elected as the first elder, and George Hess as the first deacon of the congregation. A church building was erected soon after the organization of the church, under the supervision of George Hess, Henry Hockman and Jacob Cribbs. In 1881, this first church gave place to a new and beautiful church, erected on the same site, at a cost of \$4,100.00. The services of dedication took place April 30, 1882, when the pastor, Rev. J. M. Wonders, was assisted by Rev. H. L. Wiles, D. D., of Wooster, Ohio. In 1902 and 1903, extensive repairs were made to this building at a cost of about \$1,200. The property of the church is now valued at \$5,500.00.

The pastors of this congregation have been the following: Rev. S. D. Witt, 1848-1851; Rev. J. G. Ellinger, 1853-1854; Rev. Nathan Paltzgroff, 1854-1857; Rev. W. B. Bachtell, 1858-1861; Rev. J. Q. Waters, 1861-1862; Rev. Josiah B. Fox, 1862-1868; Rev. Jacob F. Dietterich, 1868-1872; Rev. P. Gheen, 1872-1873; Rev. Calvin S. Coates, 1873-1876; Rev. A. C. Felker, 1877-1878; Rev. J. M. Wonders, 1878-1888; Rev. John M. Rice, 1888-1890; Rev. H. F. Long, 1890-1896; Rev. J. C. Fasold, 1896-1898; Rev. A. J. B. Kast, 1899-1902; Rev. Joseph H. Keller, 1902—.

During the past few years, the congregation has enjoyed a remarkable degree of prosperity. Large accessions have been made to the membership, and the spiritual tone of the church has been greatly improved. If the present spirit of the congregation can be maintained, it will soon become one of the strongest Evangelical Lutheran organizations in Clarion county.

MOUNT CALVARY EVANGELICAL LUTHERAN CHURCH.

DUTCH HILL, PA.

Sometime soon after Rev. William Uhl became pastor of the "Licking charge," he began to hold occasional services in this community in an old school house, which stood near the present site of Mount Calvary church, on the farm now owned by Joseph Smith. After preaching here for some time, he organized a congregation in March, 1848, with forty-one members. Rev. Uhl was a very energetic pastor, and interested a great many people in the organization who were not Lutherans by birth or training. He remained in the field, however, only a few months after the organization was effected. His successor was Rev. Joseph Welker, who laid the corner-stone for the first church in the fall of 1851. The date of the dedication of the building cannot be ascertained. The stone work for this building was done by Reuben Burford, and the larger part of the carpenter work by George Jordan. The lumber, etc., was donated by members and friends of the congregation. The church council, at the time, consisted of Peter Fair, Peter Lash, Nathaniel Coulter and Jacob Gates. These brethren also constituted the building committee. The church land, consisting of two acres, was secured from Robert Stewart, Esq., part by purchase, part by donation. In the year 1879, the church was extensively repaired. The building was raised and re-roofed, newly weather-boarded, supplied with frosted glass windows and new doors, wainscoted, plastered, papered and painted, also furnished with new seats, new stoves, new pulpit and chandelier. The re-opening services were held January 1, 1882. During the pastorate of Rev. J. L. Metzgar, the church was again repaired and furnished with carpet and an

organ. In 1893, new pulpit furniture was placed in the church; and in 1894 a graceful tower was built, which added much to the external appearance of the church.

The pastors of Mount Calvary have been the following: Rev. William Uhl, 1848; Rev. Joseph Welker, 1849-1853; Rev. Thomas Steck, 1854-1856; Rev. John B. Breckenridge, 1856-1859; Rev. A. S. Miller, 1860-1862; Rev. Joseph Welker (second time), supply for a few months in 1862; Rev. A. S. Miller (second time), 1862-1864; Rev. William E. Crebs, 1866-1869; Rev. Samuel S. Stouffer, 1869-1870; Rev. J. W. Reese, 1871-1872; Rev. D. W. Leitzell, 1873-1882; Rev. J. K. Bricker, 1883-1884; Rev. J. L. Metzgar, 1885-1891; Rev. B. E. Shaner, 1891-1897; Rev. Silas A. Zimbeck, 1898-1901; Rev. J. C. McGaughey, 1902—.

The history of this congregation, like that of all others, shows days of gloom as well as of sunshine, and yet through them all there has been a steady progress. During the first winter of the pastorate of Rev. Shaner, there was a gracious revival, during which fifty-eight persons were received into the fellowship of the church. The congregation now has a substantial membership and is well equipped for effective service. The officers of the congregation in 1903 were Lewis Carmichael, I. N. Nichols, L. L. Jordan and Isaac Snyder.

ST. LUKE'S EVANGELICAL LUTHERAN CHURCH.

SALEM TOWNSHIP.

St. Luke's Evangelical Lutheran church, one of the three congregations of the Lamartine pastorate, is located about four miles southeast of Salem church, about the same distance southwest of Emmanuel church, and one and a half miles west of St. Paul's church. Nearby was a village called Pickwick, in the oil days, and the church was sometimes called by that name. The occasion for this organization was the removal of Emmanuel church, in 1877, to Beaver City, and the large number of people residing in the vicinity of Pickwick, who were without spiritual care or even religious privileges. The congregation was organized in a school-house with thirty members; but the corner-stone of a new

building was laid that same day, November 28, 1877, by Rev. A. C. Felker. The church was completed during the winter, and dedicated March 10, 1878. The pastor was assisted in the dedicatory services by Rev. H. L. Baugher, D. D., and Rev. Daniel W. Leitzell. The chief man in the organization was George Peter Delo, who died April 12, 1889. He gave the church lot containing one acre. This was deeded without reserve to Jesse Keefer and Isaac Heasley, trustees of the congregation, on June 20, 1879. While this good man lived, St. Luke's church never suffered want. The church building is a plain frame structure, very similar in appearance to Salem church, which was erected about two years before. A new roof was put on in 1901, and the interior repaired during the following winter. On March 9, 1904, the right to drill an oil well in the church lot was given by lease to George C. Shaner, of Lamartine, the congregation to receive the royalty—one-eighth of any and all production. The membership of the congregation has never been large. There are now about twenty-five regular communicants. It has always been a part of the Lamartine pastorate, and the list of pastors may be found in the history of the Lamartine church, 1877-1904.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH.

LEEPER, PA.

The village of Leeper was first visited by Rev. Carl Zinssmeister, pastor of the Fryburg charge, in June, 1888. Believing it to be an excellent field for the Lutheran Church, he called upon Mr. Charles Leeper, and secured the promise of two building lots. The solicitation of funds was begun on the fourth of July following, and the effort was so successful that the work of excavating for the foundation of the church was begun at once. The following persons were appointed to oversee the building operations: T. B. Zeller, C. R. Bowman and S. S. Sigworth. The foundation work was let to David Greenawalt and F. H. Harmon, and the carpenter work to Luke Oxner, of Fryburg. A fine corner-stone, presented by John Moore, a Roman Catholic, was laid September 19, 1888, by Rev. Zinssmeister. Rev. J. M. Rice, of Shippenville, delivered the address. Work on the church was pushed during

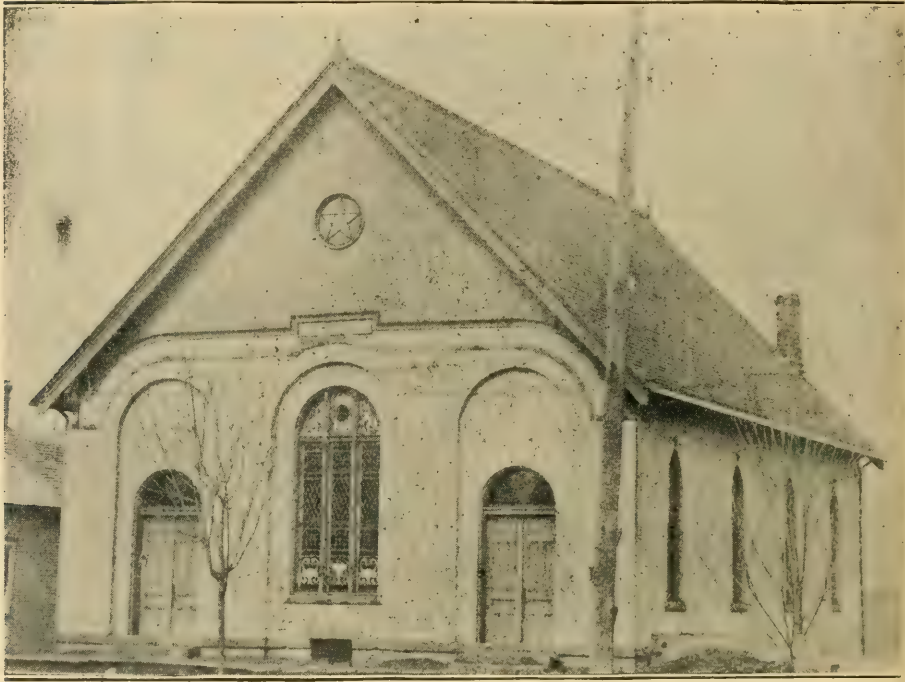
the winter, and in the early spring the Sunday-school room was occupied and regular services were held. Thirty-one names were secured for the roll of charter members, and the organization was effected, May 5, 1889, by Rev. Zinssmeister and Rev. Isaiah Irvine, Missionary President of the Pittsburgh Synod. The church was dedicated June 9, 1889, by Rev. J. W. Poffinberger, through whose efficient efforts \$830.00 was raised for the liquidation of the indebtedness resting on the building. Within one year from the time of Rev. Zinssmeister's first visit, a Sunday-school was organized, a congregation established, and a church, valued at \$3,500.00, erected and dedicated, practically free of debt. Rev. Zinssmeister resigned the charge July 1, 1890. For a while they were supplied by Rev. H. B. Winton and others, then, in February, 1891, Rev. J. M. Wonders took charge, and remained for about ten years, doing an excellent work. Rev. Daniel W. Le-crone, the present pastor, took charge about January 1, 1902. The present membership of the congregation is about fifty.

GRACE EVANGELICAL LUTHERAN CHURCH.

CLARION, PA.

The town of Clarion was laid out by the commissioners in 1840, the year after the erection of the county. The first churches established in the town were the Presbyterian, Baptist, and Methodist. The town was surrounded on all sides by pioneer Lutheran churches, whose people seemed to prefer the country to the town. In the course of time Lutherans began to locate in Clarion, but never in such numbers as to warrant the organization of a church. Some of them were soon absorbed by other denominations, but others remained loyal to the old Reformation Faith. Some of them remained loyal for seventeen years, waiting for the coming of a church of their own. At last the day came when their hopes were realized. On February 10, 1890, Rev. H. B. Winton, Missionary President of the Pittsburgh Synod, and Rev. Carl Zinssmeister, pastor of the Fryburg charge, made a canvass of the town, and found twenty-five persons willing to unite in organizing a church. On Sunday, February 16, 1890, the first services were held in Frampton's Opera House, with Rev. Wil-

liam W. Kribbs as pastor *pro tem*. The congregation was formally organized March 9, 1890, with twenty-seven charter members. The occasion was one of great pleasure to the loyal Lutherans of the community. Rev. John G. Goettman, D. D., conducted services in the morning, and Rev. H. B. Winton in the evening. Rev. W. W. Kribbs, Rev. J. L. Metzgar, and Rev. J. M. Rice, were also present. The name adopted was "Grace Evangelical



GRACE LUTHERAN CHURCH.

Clarion, Pa.

Lutheran Church of Clarion, Pa." Rev. Kribbs supplied the church with regular services from February 16, 1890, to April 15, 1890. Other pastors of the Pittsburgh Synod gave generous assistance. During the summer of 1890 Rev. E. E. Ide, a theological student, preached for them. The congregation rented

the old Methodist Episcopal church, and fitted it up for services. This church was purchased October 10, 1892, for \$1,200.00. For a while the congregation talked of building a new church, and a subscription list was started with this end in view, but later it was decided to remodel the old church. This was done during the summer of 1894, at a considerable expense, and the church rededicated October 21, 1894. The dedicatory sermon was preached by Rev. E. D. Weigle, D. D., of Altoona, Pa. The pastor, Rev. H. E. Wieand, was also assisted by his father, Rev. W. R. Wieand, and Rev. H. F. Long. The church was regularly incorporated on the 20th day of February, 1893. The growth of the congregation has never been rapid, but it is composed of an excellent class of people who are thoroughly devoted to the task of building up a strong church of their faith in this county seat.

The following is a correct register of pastorates: Rev. W. W. Kribbs, 1890; Rev. E. E. Ide, 1890; Rev. William E. Main, 1891-1892; Rev. H. E. Wieand, 1892-1896; Rev. William J. Bucher, 1897-1898; Rev. Horace E. Zimmerman, 1899-1900; Rev. B. W. Ziegler, 1901—.

CHAPTER XII.

UNCLASSIFIED CHURCHES.

"REMEMBER THE DAYS OF OLD; CONSIDER THE YEARS OF MANY GENERATIONS."

THE great centres of influence of the Evangelical Lutheran Church in western Pennsylvania are in Allegheny, Westmoreland, Armstrong and Butler counties. The greatest strength of the General Synod is found in the counties of Allegheny, Armstrong, Indiana, Westmoreland and Clarion. In addition to the churches of these five counties, there are a number of other churches within the fellowship of the Pittsburgh Synod, which are doing a splendid work, some of which will prove to be centres of greater influence in years to come. Two of these churches are located in the city of Wheeling, W. Va., one of them in distant Canada, another in Crawford county, another in Lawrence county, etc. It will be our aim to give a brief history of each one of these scattered churches of the Synod in this chapter.

FIRST EVANGELICAL LUTHERAN CHURCH.

VENANGO, PA.

There were three well established Lutheran settlements in Crawford county before the close of the eighteenth century—Meadville, Conneaut Lake and Venango. The last named was the strongest of the three. The first Germans settled on the banks of French Creek as early as 1790, and kept on coming at irregular intervals until quite a strong German community was formed. The majority of these German settlers were Lutherans, although there was quite a number of Reformed among them. Their first pastor was Rev. S. Muckenhaupt, who seems to have preached for them quite frequently from 1803 to 1808. This man possessed exceptional oratorical gifts, and is said to have

been the best preacher in Crawford county in his day ; but he was also a man of disreputable character, being guilty of gross adultery and drunkenness. When his services were no longer acceptable to the people, they appealed to the Ministerium of Pennsylvania for a pastor. This petition was renewed every year from 1808 to 1813, but the Ministerium was not even able to send them a traveling preacher. In 1814, Rev. Peter Rupert spent some time in their midst, baptizing quite a large number of children. He encouraged the people to call a pastor of their own. Accordingly, in 1816, the Venango church united with three other congregations in extending a call to Rev. Carl Wilhelm Colsen at a salary of \$400.00. The congregations also agreed to move the household goods of their pastor from Northampton county to Meadville, Penna., estimating the expense at about eighty dollars. Two large teams were sent over the mountains for the goods, but were so much delayed along the way by heavy rains and other hindrances that the cost of the moving was swelled to more than three hundred dollars. There was considerable grumbling on the part of the people about the size of the bill, but it was finally paid. A true child of God, an excellent gospel preacher, a ripe scholar, a graduate of the University of Göttingen, he was one of the best equipped men that ever represented the Lutheran Church in this section of Pennsylvania. Had his life been spared, Crawford county Lutheranism would be vastly different to-day from what it is. His people were proud of him, both as a man and a preacher. He was generally esteemed and beloved by all classes. His frail constitution, however, was not able to endure the strain of his large missionary field, and he succumbed to disease and death, December 28, 1816. Before his death, he organized the Venango congregation in regular form, and also dedicated their first church.

This first church was built of logs, after the prevailing pattern and served the congregation as a house of worship for a long time.* This church was the rallying centre of all the Lutherans along French Creek. "They came from far and near, usually on foot, taking off their shoes and stockings, if they had any, and

* Rev. J. C. F. Heyer says that this church was built of frame.

fording the creek at Broadford rapids. It is confidently affirmed that there were more Lutherans in that old log church than there are now members or adherents of all four of the churches in the town." In 1817, Rev. J. C. F. Heyer spent a few months in their midst. His missionary experiences are given, at some length, in the first chapter of this history. During his brief stay, a parsonage and grounds were purchased for the charge by the "butter makers" of the four churches. A number of children were also instructed and confirmed. In June, 1819, Rev. Peter Rupert came out for the second time, and served them as pastor for three years. At the end of that time, both pastor and people seemed glad to cancel the pastoral relation. Rev. Rupert's successor was Rev. Philip Meyerhoeffer, a converted Roman Catholic priest, who had been accepted on probation by a Reformed Synod, and allowed to preach for the Crawford county churches. He preached at Venango from November 1, 1822, to November 1, 1826, but did them very little good. In 1827, Rev. Nicholas G. Scharretts, of Indiana, Pa., paid them a missionary visit and brought them great encouragement. One of their most successful pioneer pastors was Rev. William Schultz, of Erie, Penna., who served them from 1829 to 1832. Quite a spirit of enthusiasm was aroused among the people during his ministry. April 17, 1829, he confirmed a class of 31 catechumens and administered the communion to 112 persons.

There were few churches in western Pennsylvania, in those days, with brighter prospects than Zion Evangelical Lutheran church of Venango. In 1830, a Rev. Much preached for them occasionally. He professed to be a Lutheran, but later joined the Methodists. He was never a regular pastor of the congregation. From August, 1831, to January, 1842, Rev. Elihu Rathbun was the pastor. During this period English services were introduced, and, on September 23, 1837, a good constitution was adopted. From 1842 to 1847, the congregation seems to have been in a disorganized state. Rev. J. D. Nunnamacher, of Saegerstown, and others gave them occasional services. When the Pittsburgh Synod was organized, Rev. Henry Zeigler, the first Missionary President, sought them out and re-organized them. He was their pastor from July 18, 1847, to May 24, 1850, giving

them such pastoral service as his immense missionary field would permit. On April 29, 1848, he confirmed a class of sixteen. On June 25, 1848, he organized the Sunday-school into a missionary society, the collection of each alternate Sunday being devoted to missions. Other regular pastors of the church up to 1875 were: Rev. John A. Nuner, Rev. Henry Weicksel, Rev. Isaiah J. Delo, Rev. William B. Bachtell, Rev. Duncan M. Kemerer and Rev. George Gaumer. During Rev. Gaumer's pastorate, in the year 1875, an effort was made to build a new church. "All went merry as a marriage bell" until Solomon Lasher, a member of the church, was solicited for his contribution. He said that he wanted to know first whether it was to be dedicated as a General Synod church. When his pastor said "No," he refused to contribute anything to the building fund. Several others followed his example and the result of it all was that twenty three persons were expelled from the church. These persons, in company with a number of others, held a meeting and adopted the following solemn protest against this action of the church:

"The undersigned, being members of the Evangelical Lutheran Zion's congregation of Venango borough, Pa., at the time George Gaumer and party expelled and suspended a number of its members, without a just or reasonable accusation, do, by our signature hereunto annexed, and by our fellowship in worship with the parties so expelled and suspended, declare said acts of said George Gaumer and party to have been, specially and in all their effects, arrogant and unjust, and therefore null and void, because in direct violation of the Formula of Government under which said Zion's congregation has existed for many years, which Formula of Government is that published in the English Hymn-Book of the General Synod of the Evangelical Lutheran Church in the United States of America."

In October of this same year these protestants (58 in number) applied for admission to the Pittsburgh Synod of the General Synod under the name of Zion church, and were so received. About the same time a call was extended to Rev. Isaiah J. Delo to become their pastor, who entered upon his work November 10, 1875. He found the church and parsonage "in possession of the usurper." Suit was entered at once in order to secure the prop-

erty. The case was heard before Judge Trunkey, of the Crawford County Court, who decided that inasmuch as the General Synod party had left the old congregation and organized a separate congregation with other officers, the property belonged to the General Council party. The costs of the suit, amounting to \$375.00, were placed upon the plaintiffs. Nevertheless, the sympathy of the entire community was given to the protestants; for they had the just, if not the legal side. This popular favor was revealed by the fact that in the winter of 1875 a series of meetings were held by Rev. Delo, during which thirty persons were added to the church. March 31, 1877, a congregational meeting was held to consider the expediency of building a new church. Samuel Stake was chairman of the meeting, and Dr. M. S. Faulkner, secretary. On June 20th the corner-stone was laid, and on October 21, 1877, the church was dedicated. The Pittsburgh Synod was in session at Venango at the time, and added much to the impressiveness of the ceremonies. The dedicatory sermon was preached by Rev. F. W. Conrad, D. D. All the expenses of the building were fully met on that day, which was one of the brightest days in the history of the congregation. The membership of the church, as reported to Synod in 1877, was 96. Through the kindness of George P. Delo, father of the pastor, an excellent parsonage adjoining the church was secured by the congregation. Father Delo was also one of the most liberal contributors to the erection of the church. Rev. Delo resigned the church March 1, 1880. Rev. Eli Miller, who succeeded him, served them for seven years, and built up a strong, efficient congregation. His term of office extended from July 4, 1880, to March 1, 1887. His successors have been: Rev. S. W. Young, 1888-1893; Rev. J. H. C. Manifold, 1894-1895; Rev. J. K. Hilty, 1895-1898; Rev. Payson Young, July 8, 1900-October 1, 1900; Rev. Samuel L. Hershisier, August 1, 1901-October 17, 1902; Rev. J. M. Wonders, December 1, 1902—. The present membership of the church is about forty. "Although thou hast little strength, yet thou hast kept my word."

ZION EVANGELICAL LUTHERAN CHURCH.

SHERWOOD, CANADA.

In the year 1806 Jacob Fisher, Jacob Keffer, and others, emigrated from Berlin, Somerset county, Pa., to Canada. "They traveled by a caravan, with four horses attached, and after four weeks of hardship, having crossed the Niagara River in a flat boat, and having cut their way through a dense forest in places, they arrived, December 22, 1806, in what is now called Toronto. Four days more and their journey was over, having reached the old Homestead lot 12, Third Concession of Vaughn." Soon after their arrival they established a place of worship in a school house, where Jacob Keffer filled the position of "lay reader." He also instructed the children in the catechism until a pastor was secured. The pastors who served them first came from the older German settlement in Markham township, and they were not very satisfactory. The oldest baptismal record of the church bears the date January 23, 1808. A lot of ground was deeded to the trustees of the Evangelical Lutheran Church by Jacob Keffer August 10, 1811, but no church was erected until eight years later, probably because of the fact that the people were without a pastor. In 1819 Rev. Johann Dietrich Petersen, an ordained minister of the Ministerium of Pennsylvania, becoming acquainted with their condition through his parishioners in Somerset county, settled in their midst and served them as pastor until 1829. As soon as he came upon the field steps were taken for the erection of a church. This church was built of logs and was necessarily very plain. It was built very substantially, however, and served the congregation as a house of worship for about forty years. The corner-stone was laid July 22, 1819, and the building was dedicated to God sometime during the same year. A communion service was held October 3, 1819, and it is probable that this was the date of dedication, inasmuch as it was a common custom among the German pioneers to hold a communion service on "dedication day." At this time thirty-nine persons were confirmed and fifty-eight partook of the sacrament. Those early days in Zion church were days of great blessing, in spite of all the hindrances.

“In the beginning of the Church Book there is a solemn declaration that the house was erected for the worship of God and the preaching of the gospel according to the usages and doctrines of the Lutheran Church. They also solemnly charge their descendants never to prostitute the church for any other purpose, and invoke them never to forsake the faith of their fathers. This declaration is signed by the pastor, two elders, two deacons, and



ZION LUTHERAN CHURCH.

Sherwood, Canada.

three trustees.” A proclamation was issued in January, 1819, and a charter obtained for the congregation soon thereafter. From 1829 to 1849 the church had a varied experience with their pastors, much of which was of very unpleasant character. During this time some very good men from northwestern Pennsylvania visited them and favored them with occasional services, among whom were Rev. Michael Kuchler, Rev. J. D. Nunnamacher, Rev. Henry D. Keyl, and Rev. W. A. Fetter. But the majority of the men who supplied them were irresponsible

preachers who belonged to no Synod, and whose ungodly conduct was a constant source of public scandal. Rev. Gottlieb Bassler has thus described them :

“ Most of them were men conspicuous only, or mainly, for their vices and their irreligious lives, and as the congregations did not stand in correspondence with any Evangelical Synod, they had no redress. The character of the church was destroyed ; many members, who were not acquainted with the church at large, lost confidence and were discouraged, and some united with other communions. Formalists were confirmed or became next to unbelievers.”* That this condition of things was well-nigh distracting to the godly men who laid the foundations of the church can be readily imagined. They scarcely knew what to do. In the spring of 1849, an informal meeting was held, at which it was decided to send Adam Keffer to Saegerstown, Penna., to consult with Rev. J. D. Nunnamacher, a minister of the Ohio Synod. This pastor could do nothing for them ; but, as it so happened, the Pittsburgh Synod was in session that same month in Venango, and thither his Canada guest was conducted. Rev. W. A. Passavant, Rev. Henry Zeigler and Rev. Gottlieb Bassler became very much interested in his story, and the last named consented to visit the Canada churches and see what could be done for them. This visit was made during the summer of that year. It was like the visit of the angel of God. The people recognized the voice of their visitor as the voice of a true shepherd, and were eager to do anything that he might suggest. One of the immediate results of his visit was the call of Rev. C. F. Diehl to become their pastor, who took up the work in September, 1850. The coming of Rev. Diehl marked the beginning of a new epoch in the history of the congregation. English services were introduced in connection with the German, and large numbers of people were attracted to the church. On the 22d day of June, 1851, the church, having been repaired, weather-boarded and re-roofed, was re-consecrated to God amidst the tears and rejoicings of the congregation. In December of the same year, a company of thirteen

* See Report of Gottlieb Bassler's "Missionary Journey in Canada," published in "The Missionary" for October, 1849.

converts were admitted to the fellowship of the church by confirmation and baptism. When Rev. Diehl resigned his pastorate, September 11, 1853, the membership of the church numbered 63. He was succeeded by Rev. Jeremiah Fishburn, who held his first communion service for the congregation January 1, 1854. Rev. Fishburn's pastorate extended over a period of twenty-five



PARSONAGE OF ZION CHURCH.

years, and was very fruitful. His memory is still cherished among the people. During his pastorate, in 1860, a fine, two-story brick church was built and dedicated to God. This building is still used as the congregation's place of worship, and is in good condition. It was in this church that the Canada Synod was organ-

ized in 1866; and pastor Fishburn, was honored as its first President. This congregation has always maintained an independent position, so far as synodical fellowship is concerned, but prefers pastors of the General Synod. The successors of Rev. Fishburn have been the following: Rev. John P. Deck, 1881-1883; Rev. Alexander MacLaughlin, 1884-1892; Rev. J. Addison Dunlap, 1892-1896; Rev. J. E. Lerch, 1896-1899; Rev. J. K. Hilty, May 1, 1900, to —. The church is now composed of 125 members of a very substantial character. They take good care of their pastor, and honor him as the servant of the Lord. They are noted for their spirit of reverence in the "house of God." Their sister churches in the United States invoke the richest blessings of God upon them. During the pastorate of Rev. MacLaughlin, July 23, 1886, a congregation was organized in this parish, known as the Murray Evangelical Lutheran Church. A neat chapel was purchased and dedicated during the same year, but the church never prospered, and is now extinct. Zion church has sent out no less than six of her young men into the holy ministry.

FIRST ENGLISH EVANGELICAL LUTHERAN CHURCH.

WHEELING, W. VA.

"The Evangelical Lutheran Synod of Virginia, at its annual convention in New Market, Va., October, 1858, resolved to send a travelling missionary into northwestern Virginia, to look after the scattered members of the denomination in that region. Rev. Thomas W. Dosh, having first been licensed, was appointed to this responsible and arduous work, and, accepting the appointment, proceeded early in the following November to the field assigned him. Proceeding along the line of the Baltimore and Ohio Railroad, he preached at all accessible points, and wherever he could find any members of the Evangelical Lutheran Church, until he reached Wheeling, early in the year 1859. Rev. Mr. Dosh spent several weeks endeavoring to ascertain what material could be found for organizing an English Evangelical Lutheran church. In this work he was greatly aided by the Rev. William Berkemeier, at that time pastor of the Zion's German

Evangelical Lutheran church on Market street, who also, with the approbation of his vestry, offered the use of his church for services in the English language every Sunday afternoon. Rev. Mr. Dosh thence proceeded to Parkersburg, Wood county, on the same mission, with encouraging prospects. From that point he returned to Grafton, where he organized a congregation, and bought a site for a church building, on which site a handsome edifice now stands. At the end of the first quarter, Rev. Mr. Dosh reported the results of his labors to the chairman of the Home Mission committee of the Virginia Synod, Rev. A. R. Rude, D. D., who was so well pleased with the prospects of establishing an English Evangelical Lutheran church in Wheeling, that he instructed the missionary to concentrate his efforts there. In the spring of 1859, the missionary formally organized a congregation of about 14 members, by whom a church council was chosen. At Easter of that year, the first communion was celebrated, services being held in Zion's German Lutheran church on Market street. Rev. Dosh was assisted, on that occasion, by Rev. William A. Passavant, D. D., of Pittsburgh, Pa., and some fifteen members were added by the rite of confirmation, and by certificate from other churches. In the fall of 1859, the Evangelical Lutheran Synod of Virginia constituted Wheeling a mission station, and instructed the missionary to confine his labors to that field, providing, at the same time, for his support. Having leased the Baptist church on Clay (Eighteenth) street for two years, the regular services of the congregation were held there after July, 1859. As early as that date in the history of the church, there was a large Sunday-school, embracing not only children from the few families of the church but also from families in many neglected neighborhoods. At this time, already, plans were maturing for the purchase of the very lot on which the church now stands. There were many, in other congregations, who expressed great sympathy in the work, and offered to contribute to the erection of a church building. All was encouraging until the excitement and tumult of the war raised unexpected difficulties; but the difficulties were not considered insuperable, and the hope was cherished that peace would soon be restored, and the work of the mission suffer no great detriment. At this time, the membership

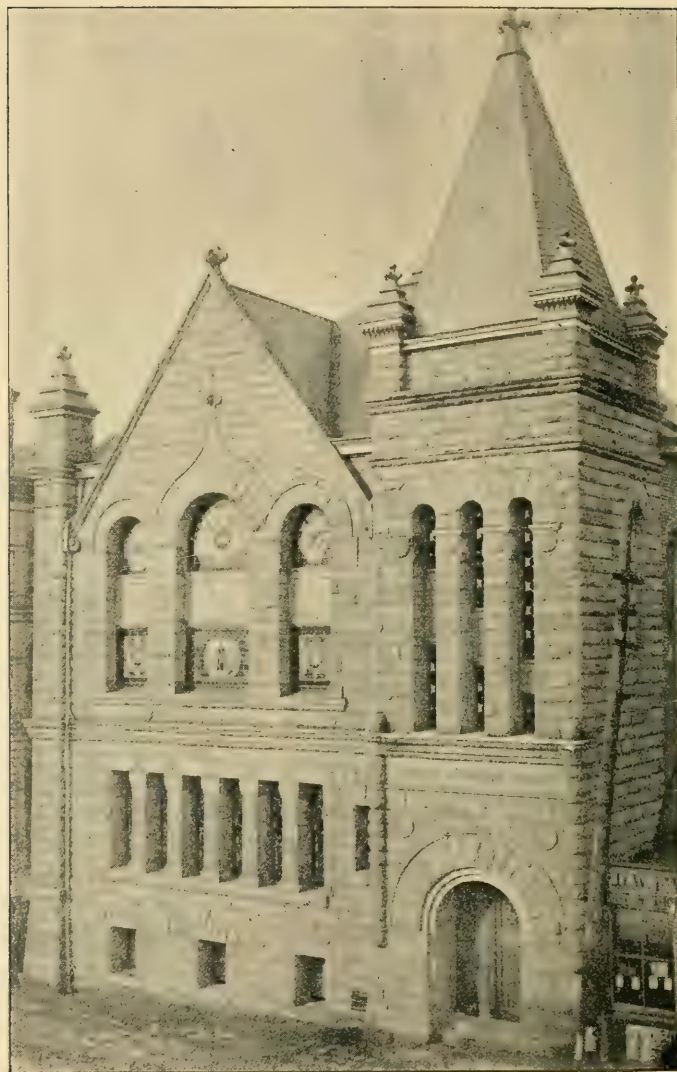
had increased to 41. In the month of June, 1861, the missionary, Rev. T. W. Dosh, visited Winchester, Virginia, to attend to some private interests, expecting to return again to Wheeling in after months; not supposing that the disturbed condition of the country would continue long. But the lines were so clearly drawn, and communication so completely cut off, that Mr. Dosh did not deem it practicable nor desirable for him to return. From June, 1861, to June, 1862, the mission was without a pastor, and without services, excepting occasional preaching by the Rev. W. A. Passavant, D. D., of Pittsburgh, Pa. In May, 1862, Rev. Samuel B. Barnitz, recently graduated from the Theological Seminary of the General Synod of the Evangelical Lutheran Church, at Gettysburg, Pa., visited Wheeling at the suggestion of Rev. W. M. Baum, D. D., formerly of the Synod of Virginia, but then pastor of St. Paul's Evangelical Lutheran church at York, Pa., and Rev. W. A. Passavant, D. D., of Pittsburgh, Pa., in the interests of the work. This visit led to the settlement of Rev. Barnitz as pastor, the salary promised being \$150.00, and the promise being guaranteed by Daniel R. Hoxie, then living on Wheeling Island, and Abraham Detwiler, then proprietor of the Detwiler Flouring Mills. On Sunday, June 16, 1862, Rev. S. B. Barnitz assumed the full duties of pastor, and preached in the rented Baptist church on Clay (Eighteenth) street, to a congregation numbering fifteen people all told. * * * Of the 41 members on roll when Rev. Dosh left Wheeling, only 19 could be found, and only 17 were ready or willing to re-organize, and the majority of the 17 thought it almost hopeless to attempt to build up a church amid the discouragements surrounding such a work. * * * On the third day of August, 1862, officers were publicly installed and entered upon their duties. At a subsequent congregational meeting, the constitution for congregations of the General Synod Evangelical Lutheran Church was unanimously adopted. * * * From June 16, to September 1, 1862, the attendance at divine services had more than quadrupled, and the Sunday-school had grown from 80 to 165 members. A new trouble appeared; the trustees of the Baptist church declined to allow the congregation to use their building any longer, and a change of place of worship was made a necessity. The German Lutheran church of the Joint

Synod of Ohio, located on Chapline (Fourth) street, was secured for afternoon service and Sunday-school, but ere long a newly-elected pastor objected to having preaching in it in the English language, and the consistory gave the English Lutheran congregation notice to find some other place. The pastor of the First Presbyterian church at that time, Rev. Daniel Fisher, D. D., being about to leave the city for his summer vacation, suggested to his session that they offer their church for preaching purposes during his absence. The offer was made and gratefully accepted. During the four weeks' occupancy of the First Presbyterian church, a fine hall in the Odd Fellow's building (now known as Weisel Hall) was secured at a rental of \$400.00 per year; this hall was fitted up with pulpit, pews, etc., at a cost of \$900.00, and became the place of worship until the summer of 1870. During July, August and September of that year, the congregation occupied the court house; and, on October 31st, the anniversary of the Protestant Reformation under Dr. Martin Luther, they entered the Sunday-school and lecture room of their new church on John (Sixteenth) street, adjoining the U. S. Post-office building.

On the 18th of August, 1867, the eligible lot on the corner of 16th and Chapline streets, on the rear of which the church now stands, was purchased for the congregation by George Fricker and George Keeline, these gentlemen having been appointed by the church council to make the purchase. The price paid was \$3,900.00; and Messrs. Fricker and Keeline generously loaned the sum of \$1,500.00 to the congregation without interest, so as to pay in cash the entire purchase money. The \$2,400.00 in addition was obtained by Rev. Barnitz from collections among personal friends and churches, mostly in Pennsylvania. On the 14th of November, 1868, the corner-stone of the chapel was laid, Rev. F. W. Conrad, D. D., of Philadelphia, Pa., officiating. On the 18th of December, 1870, the chapel was dedicated with great joy, the congregation having had no place of worship to call its own from the time of its re-organization in 1862. Rev. F. W. Conrad, D. D., Rev. W. M. Baum, D. D., of Philadelphia, and Rev. T. W. Dosh, of Winchester, Va. (the first missionary), with the pastor, conducted the feast of dedication. Soon it was found that the Sunday-school room was insufficient to accommodate the growing

school, and, in the summer of 1874, arrangements were made for erecting an addition, known as the Jewel Department, which building was occupied in December, 1874."* As soon as the congregation was established in a permanent home, it began to grow. The strongest feature about its work was the Sunday-school; so much so that the church was sometimes referred to as "Barnitz's Sunday-school." At the time of the dedication of the chapel, the congregation numbered about one hundred members, and the Sunday-school more than three hundred. For the erection of the chapel, \$2,000.00 were secured from the East Pennsylvania Synod; \$2,000.00 from "a steward of the Lord" for the Jewel Department building, and \$3,250.00 from the Board of Church Extension and individual churches. Thus, \$7,250.00 were secured by the energetic pastor from sources outside of the congregation. In 1880, the church became self-supporting; and, on the 1st day of November, 1881, Rev. Barnitz resigned. His ministry had been exceedingly fruitful, and the name of Barnitz is a household word to this day among the English Lutherans of Wheeling. But the struggles of the church were not over when the mission became self-supporting. When Rev. E. H. Dornblaser took charge of the work, in November of 1881, he found a bonded debt of \$7,000.00 resting upon the chapel. He came to Wheeling apparently with the understanding that the Board of Church Extension had assumed this debt, but the Board denied having ever made any such promises. "Some very touching appeals were made to this Board by the pastor and church council. They set forth, in earnest and humble terms, the fact that they could not pay the pastor's salary, incidental expenses, and the interest on the debt and raise their apportionment for benevolence." The Pittsburgh Synod tried to help along by passing some "resolutions." But to all these appeals the Board gave the one reply: "We would like to help you, but we do not have the money." Those were dark days for the Wheeling church, and brought no little anxiety to both pastor and people, but the Board of Church Extension finally gave them

* Condensed from Caldwell's History of Wheeling, by Rev. S. B. Barnitz, D. D., and published in the Minutes of the Pittsburgh Synod, 1880, pp. 45-48.



FIRST ENGLISH EVANGELICAL LUTHERAN CHURCH.

Wheeling, W. Va.

a little help, unexpected friends were raised up and the church started out upon an era of great prosperity. Rev. Dornblaser served the church from November, 1881, to December, 1893, baptizing 352 children, marrying 165 couples, receiving 448 persons into church membership, and practically freeing the congregation from all indebtedness. At the time of his resignation, there were 368 members in the church and 585 in the Sunday-school.

Rev. Samuel Schwarm, D. D., took charge of the congregation February 1, 1894. His genial manner soon won for him many friends in his church, in the city of Wheeling, and in the Synod. In the spring of 1897, the congregation determined to remodel their church building. The corner-stone was laid on the afternoon of June 20th, in the presence of a vast concourse of people, among whom was a large number of the older citizens of the community. The exercises took place from a stand located north of the old building. The address was made by Rev. Samuel B. Barnitz, D. D., and the stone was laid by the pastor. The dedication took place January 16, 1898. The officiating ministers were : Rev. Samuel B. Barnitz, D. D., Rev. E. H. Dornblaser, D. D., Rev. Samuel A. Ort, D. D., and the pastor. The entire cost of the work was \$15,000.00. A bonded debt of \$10,000.00 was incurred, the interest on which is provided for by an income from the unoccupied portion of the church lot. The new church is modern in every respect, and well adapted to the needs of the large congregation of five hundred members which worships before its altar. This church has given six young men to the ministry : Rev. Frederick C. Knapp, Rev. John W. Zimmer, Rev. F. W. E. Peschau, D. D., Rev. Charles A. Britt, Rev. Austin, and Rev. Frank S. Delo. Two other members of the church are in the ministry as "helpmeets" : Mrs. Charles A. Britt and Mrs. P. A. Heilman. Of the nineteen members who entered the reorganization in 1862, but one now remains ; but their successors have proven themselves true heirs of their piety and devotion and are now entering upon the most fruitful era in the history of the congregation.

SECOND ENGLISH EVANGELICAL LUTHERAN
CHURCH.

WHEELING, W. VA.

For a number of years South Wheeling had been regarded as a fruitful field for an English Lutheran church. About the year 1889 an attempt was made by another Synod to organize a congregation, but the attempt resulted in failure. In April of 1899, Rev. C. B. King, Missionary President of the Pittsburgh Synod, made an exploration of the field, in company with Rev. Samuel Schwarm, D. D., pastor of the First church, and found conditions quite encouraging. The first services were held by Rev. King in a third floor hall, corner 36th and Jacobs streets, on the 24th day of September, 1899. About fifty persons were present at this service, manifesting an encouraging degree of interest from the very beginning. From this time on, two services were held each Lord's day, and in the month of October a Sunday-school was organized. On the 5th day of November, 1899, the church was regularly organized by Rev. King with 31 charter members, 23 of whom were members of the First church, but only five of whom were men. A church council was elected, consisting of Fred. Harpfer and William Tracy, elders; and James Morgan and Solomon Hastings, deacons. On the day of organization a call was extended to Rev. Wilmer A. Hartman, who became the first pastor of the mission December 17, 1899. He was duly installed February 14, 1900. On the 14th day of November, 1900, the congregation purchased a lot on Eoff street, 50 x 100 feet, located between 35th and 36th streets. The price paid was \$3,000.00. On the 7th day of March, 1901, the congregation unanimously decided to begin the erection of a church to cost about \$6,000.00. This was an act of great faith on the part of the congregation, for they numbered but 45 members, and had but \$550.00 in their treasury. And yet, within one year, they secured their lot and built their cozy little chapel without delaying the work one hour for want of funds. "According to your faith, so be it unto you." The church was dedicated on the 6th day of April, 1902. The day of dedication had been postponed several weeks on account of the high waters from the Ohio River, which flooded all this

section of the city; but when the morning of dedication day came, the rain came down in torrents. Only those who were truly interested in the work of the mission were present at the services; but these gave so freely that the splendid sum of \$1,800.00 in cash and subscriptions was secured. Rev. A. Stewart Hartman, D. D., preached in the morning and conducted the finances. Rev. Ellis B. Burgess, President of the Pittsburgh Synod, preached in the evening. The pastor conducted the impressive ceremony of dedication. The total cost of the lot and chapel was \$9,803.30. In 1903 improvements were made at a cost of \$900.00, so that the total cost of the plant has been about \$10,700.00. Upon this property a debt of only \$5,800.00 now remains. The church is thoroughly organized in every department and is making splendid progress. The membership is 84, and there is an enrollment of 225 in the Sunday-school. There is a large German population in this section of Wheeling, and many of these people, both old and young, are finding a spiritual home in this mission church.

TRINITY EVANGELICAL LUTHERAN CHURCH.

CONNELLSVILLE, PA.

So far as we know, the first Lutheran to make Connellsville his home was Josiah Kurtz, who came with his young bride from Somerset county in 1823. After a lapse of several years, seeing no prospect for the establishment of a church of his faith, he united with the Methodists. There were a few other Lutherans who came to Connellsville soon after Mr. Kurtz, but never in such numbers as to warrant the organization of a church. There are now three Lutheran churches in this little city, German, Slavonian and English, but they are all the result of comparatively recent effort. About the year 1870, a number of Germans, employed chiefly in the shops of the B. and O. Railroad, made Connellsville their home. In the spring of 1871, Rev. H. J. H. Lemcke, of West Newton, organized them into St. John's Evangelical Lutheran church, and served them regularly in connection with the West Newton parish. Among the chief supporters of this movement were Jacob Siller, John Hetzel, Sr., Conrad Otto, Hein-

rich Meister, Christian Schneider, John Wilhelm and Jacob Scheibel. These German pioneers were strikingly loyal to their Lutheran faith and deserve a word of praise from their successors. The first preaching services were held in the old "Odd Fellows' Hall," but this arrangement soon proved to be unsatisfactory, and the Campbellite church, in the rear of the fourth ward school house, was purchased for \$3,000.00, and fitted up for worship. Rev. Lemcke conducted services in this church every alternate Sunday, preaching in German in the morning and in English in the evening. A number of English Lutherans living in the town, the majority of whom were from Somerset and Westmoreland counties, worshipped with the congregation, and found a true church home in St. John's. A vigorous English Sunday-school was maintained, under the superintendency of Mr. Henry Meister. Rev. Lemcke resigned the church in February, 1877. In May, 1878, Rev. Philip Doerr became his successor, serving the congregation until September, 1881. He did effective work and left a good German-English congregation of 115 members.

In 1881, Connellsville became a separate pastorate with Rev. W. A. C. Müeller as the pastor. He served them for three years, during which time the membership was increased to 229. July 1, 1884, Rev. C. F. Tieman became pastor. By this time, the German element in the congregation had become quite strong, and the English-speaking Lutherans found it the part of wisdom to withdraw and establish a church of their own. And thus "Trinity Church" was born. The organization was effected by Rev. J. F. Shearer, of the Somerset county Conference of the Alleghany Synod, September 16, 1884. Nine persons signed the application for a charter, but there were fully forty others who were identified with the young church from the beginning. This movement was, at first, stoutly opposed by the Germans, but, as more and more of their children were attracted to it, their hostility was changed into affection. The first pastor of the mission was Rev. L. L. Sieber, who served them from December 1, 1884, to September 1, 1890. The first treasurer of the congregation was B. F. Boyts, who has filled the position to the great satisfaction of the people to the present day. The first church council was composed of B. F. Boyts, Henry Brumgard, S. W. Frye and

W. E. Boyts. The first place of worship was Goodchild's store-room on North Pittsburgh street, which was secured at an annual rental of \$400.00. The second place of worship was the Opera House, where the congregation held services for about six months. Newcomer's Hall was then rented until the chapel of the church was dedicated. The church lot was purchased of Mr. and Mrs. J. R. Balsley, July 28, 1885, for \$3,700.00. The following spring the work of building was begun. The corner-stone was laid in June, 1886, Rev. W. W. Criley, D. D., delivering the address. A large brick church, consisting of a main auditorium, lecture room, primary room and council room, was erected; but, owing to limited means, only the primary and lecture rooms were completed. These rooms were dedicated to the service of God, March 6, 1887. Rev. F. W. Conrad, D. D., preached the sermon. The entire cost of the church plant, including the lot, was \$12,853.00, upon which a debt of \$7,711.00 remained. This debt has been quite a burden to the congregation, but it has also been the means of developing a faithful body of workers such as would be a credit to any congregation. The people were compelled to work to save their church. The second pastor of the mission was Rev. Upton A. Hankey, who served them from May 1, 1890, to December 1, 1894. During his pastorate, the membership of the church was increased from 66 to 136, and the debt decreased from \$7,711.00 to \$7,142.00. He endeared himself greatly to the people, and resigned his charge only when compelled to do so by declining health. During his term of office the church was transferred from the Alleghany Synod to the Pittsburgh Synod. The third and present pastor is Rev. Ellis B. Burgess, who came to Connellsville on "Decoration Day" of 1895. During the summer of that year, the main auditorium was finished. The dedicatory services were held December 8, 1895. Rev. A. Stewart Hartman, D. D., Rev. J. W. Poffinberger and Rev. Upton A. Hankey were present on the happy occasion. A sweet-toned pipe organ was presented to the congregation by Andrew Carnegie. The total cost of all these improvements was \$4,085.00. During the summer of 1903, a graceful spire was erected. The church now has a property valued at \$18,000.00, upon which a debt of \$4,950.00 remains. The church became

self-supporting May 27, 1900; and with a membership of more than three hundred active workers feels abundantly able to provide for all its needs. The superintendent of the Sunday-school is Mr. D. K. Artman; the President of the Y. P. S. C. E. is Mr. Albert Sauter; the President of the Ladies' Aid Society is Mrs. John Silcox; the President of the Woman's Missionary Society is Mrs. E. B. Burgess, and the Superintendent of the Junior Mission Band is Mrs. W. J. Snyder.

FIRST ENGLISH LUTHERAN CHURCH.

CHICORA, PA.

For a number of years prior to the organization of an Evangelical Lutheran church in this community, German services were conducted here by Rev. J. G. C. Schweizerbarth, Rev. John Esensee and other pastors of the Ohio Synod. Rev. Schweizerbarth conducted German services in the community as early as 1829. Rev. Esensee preached here more or less regularly from 1842 to 1844, but never organized a regular congregation. In the year 1836, Philip Barnhart donated a lot of ground to Millerstown (now Chicora) on condition that the buildings erected thereon should be used only for educational and religious purposes. A log building, used on week days as a school house and on Sundays as a church, was erected on this lot, sometime soon after this. St. Paul's German Lutheran church now stands upon the eastern end of this lot. A Sunday-school was organized by Joseph Eberhart, in a school house on the farm of Peter F. Barnhart, as early as the year 1844. The first English Lutheran preaching services were held, about the year 1846, in the home of William McCollough. Several communion services were also held in this place of worship. The organization of the "First Evangelical Lutheran Church of Millerstown" was effected December 30, 1848, with 16 members. The number of members reported to Synod, in May, 1850, was 30. This church was intended to accomodate both the German and English Lutherans of the community, and full provisions were made for the maintenance of both languages in the public services, by the first constitution, which was adopted on the day of organization; but for

some reason the Germans were not satisfied, and organized a separate congregation October 15, 1849. The first pastor of the church was Rev. Eli Fair, who served them, as part of the North Washington charge, from 1848 to 1850. The first trustees of the church were, Leonard Fair, Solomon Fleeger, and William McCollough. At a meeting of these trustees, January 27, 1849, it was decided to build a church, and Solomon Fleeger was instructed to secure a building lot from F. W. Barnhart. The corner-stone of this church was laid by Rev. Fair, June 8, 1849, assisted by Rev. A. C. Ehrenfeld of Worthington and Rev. Gottlieb Bassler of Zelienople. The church was dedicated, March 21, 1852, during the pastorate of Rev. Thomas Steck. The sermon for this occasion was preached by Rev. A. C. Ehrenfeld. At a congregational meeting, June 12, 1858, the first constitution of the church was set aside, and a new constitution, in conformity with the requirements of the General Synod, was adopted. The moral duties of church members were very specifically stated in this new constitution, and the church book shows that they were rigorously enforced. There was a period of about twenty years in the history of the Lutheran church in western Pennsylvania when "strict discipline" was quite popular, and almost every church book that we have examined, contains large numbers of these cases of discipline. If the "Millerstown Church Book" is full of such cases, it is only what is found in other church books during the same period. The Lutherans of western Pennsylvania were no more in actual need of discipline in those days than they are now.

At a congregational meeting, February 21, 1880, it was decided to build a new church. A building committee was appointed, consisting of Rev. A. C. Felker, J. C. McCollough, and G. F. Fetzer. It was decided at first to build the new church "on the corner lots below Barney Fredericks," but for some cause this decision was reversed, and the church was built on the old site. This was not done, however, until the year 1884, during the pastorate of Rev. T. A. Himes. The building committee which carried the work to completion consisted of Doctor S. D. Bell, G. F. Fetzer, and J. C. McCollough. The corner-stone was laid by the pastor July 27, 1884. In January, 1885, the church was

solemnly dedicated. The sermon was preached by Rev. M. J. Firey, of Altoona, Pa., who also had charge of the finances. The day was exceedingly inclement and the audiences were not large, but sufficient money was pledged to enable the pastor to dedicate the church free of all financial encumbrance. This church has had an unusually large number of pastors, not because the people are hard to serve, but largely because the men have been of such



FIRST ENGLISH LUTHERAN CHURCH.

Chicora, Pa.

a character that other churches were anxious to secure their services and enticed them away.

The following men have served in this capacity :* Rev. Eli Fair, 1848-1850; Rev. A. C. Ehrenfeld (supply), 1850-1851; Rev. Thomas C. Steck, 1851-1854; Rev. J. B. Breckenridge, 1854-1856; Rev. A. C. Ehrenfeld (supply), 1857; Rev. John A. Delo (supply), 1858; Rev. Isaiah J. Delo, 1858-1859; Rev. Jacob

* Copied from the list prepared by Professor William Noetling, in 1902.

Singer, 1860-1863; Supply, 1864-1865; Rev. A. S. Miller, 1865-1872; Rev. J. W. Reese, 1873-1875; Rev. J. F. Cressler, 1876-1879; Rev. A. C. Felker, 1879-1881; Rev. Thomas A. Himes, 1881-1886; Rev. Eli Miller, 1887-1893; Rev. J. R. Williams, 1893-1896; Rev. J. W. Romich, 1897-1901; Rev. Chalmers E. Frontz, 1901—.

The following is the list of persons who have been the officers of the church from 1848 to 1902 :

Solomon Fleeger,	B. Frederick,
Leonard Rumbaugh,	David S. McCollough,
William McCollough,	Joseph Double,
Isaac Reep,	J. C. McCollough,
William Byers,	Doctor S. D. Bell,
Daniel Kepple,	James McGarvey,
J. J. Miller,	William Ferguson,
William S. McCollough,	Robert Morrow,
S. I. McKee,	Joseph S. Barnhart,
David Reep,	J. C. Murtland,
J. F. Jones,	W. W. Campbell,
J. B. Orbison,	George G. McCollough,
George W. Hustleton,	Henry L. Frederick,
G. F. Fetzer,	F. Schweiger,
Peter McCollough,	William Braden,
Samuel W. McCollough,	Joseph W. Edmundson,
Richard J. McCollough,	W. B. Ferguson,
E. F. Hays,	L. L. McCollough,
Doctor T. K. McKee,	James T. Shane.

This congregation possesses one of the best houses of worship in the town of Chicora, has a good parsonage, and a communicant membership of more than two hundred. Under such conditions, with the blessing of God, it cannot fail to increase in members and influence, and become even a greater power for good in the community.

RIDER'S EVANGELICAL LUTHERAN CHURCH.

SPRINGDALE CHARGE, BUTLER CO., PA.

"At a meeting held in Rider's school house, December 18, 1843, Jacob Rider, Sr., was called to the chair, and Jacob Schleppey

was appointed Secretary. It was, on motion, resolved, that we now form ourselves into a distinct and separate congregation " Those present, who were interested in this movement, were requested to hand in their names, and the following persons complied :

Rev. Gottlieb Bassler,	Samuel B. Rider,
Jacob Rider,	Jacob Brown,
Jacob Schleppy, Jr.,	Mary Fleeger,
Daniel Heck, Jr.,	Nancy Fleeger,
John S. Rider,	Mary A. Thompson,
F. Fleeger,	Susan Byers,
John Byers,	Sarah Rider,
William Byers,	Elizabeth Schleppy,
Anna Byers,	Barbara Brown,
Catherine Fleeger,	Mary Byers,
Catherine Byers,	Sarah Byers.

These people were nearly all members of the Evangelical Lutheran church of Butler, Pa., and the distance to the church made it hard for them to enjoy the means of grace as they desired. Moreover, there were many people living in their own immediate community who were not members of any church, and it was confidently believed that the establishment of a Lutheran church in the community would be the means of bringing them into the Kingdom of God. At this same meeting a committee of three was appointed to prepare a constitution, but no such constitution appears on the church record until December 3, 1859, when the constitution recommended by the Pittsburgh Synod was adopted. The first trustees of the congregation were : Christopher Rider, Jacob Rider, Sr., Daniel Heck, Jr., and William Byers. Services were conducted regularly in the Rider school house until the first church building was completed. It is said that this church was built in 1844, but one would infer from the minutes of the Pittsburgh Synod that it was not dedicated until the summer of 1847.

In 1877, the church was repaired, and, on September 2, 1877, it was re-dedicated, Rev. M. L. Smith preaching the sermon. The attendance at divine worship has always been good at Rider's church. One of the older pastors says that he was often gratified

during his ministry there by the large audiences that would greet him even on the most disagreeable days. In the spring of 1899, the old church building having become quite dilapidated, it was decided to build a new house of worship. A committee was appointed, and one acre of land, "down by the road from the former location," was secured from John Byers, upon which a frame church was erected at a cost of \$2,000.00. This church was dedicated by the pastor, Rev. Shile Miller, October 1, 1899. Rev. C. B. King had charge of the finances on this occasion, and, so well did he succeed in his work that the church was dedicated to God, free of debt. With the building of the new church, the congregation took on new life, and it has now an enrollment of 114 members. The following pastors have served them: Rev. Gottlieb Bassler, 1843-1845; Rev. Elihu Rathbun, 1846-1847; Rev. Eli Fair, 1847-1850; Rev. J. B. Breckenridge, 1851-1856; Rev. John A. Delo, 1857-1859; Rev. Jacob Singer, 1859-1864; Rev. A. S. Miller, 1865-1867; Rev. John H. Fritz, 1867 (dismissed because the congregation wished to remain loyal to the General Synod); supplies, 1867-1870; Rev. Samuel S. Stouffer, 1870-1875; Rev. David Townsend, 1876-1877 (dismissed because of drunkenness); Rev. Charles L. Streamer, 1878-1885; Rev. R. B. Starks, 1886-1895; Rev. Shile Miller, 1895-1899; Rev. Silas A. Zimbeck (assistant pastor), 1897-1898; Rev. S. T. Himes, 1900—.

ZION EVANGELICAL LUTHERAN CHURCH.

SPRINGDALE CHARGE, BUTLER COUNTY, PA.

This church is located six miles southeast of North Washington. It was organized by Rev. John A. Delo in 1858. The following persons composed the original organization: John Starr, Sr., Elisha Starr, Jacob Pisor, Daniel Pisor, Samuel Jamison, Andrew Bullman, Stephen Troutman, Robert S. Harper, James K. Christy, James Kauffman, George Campbell, J. L. Wick and William Wick, with their families, William Byers and family, James Crawford and wife, William Starr, John Starr, Jr., and Jeremiah Starr, with their families. The first church was completed in 1858, at a cost of \$800.00. No mention is made in the synodical records of

either the organization of the congregation or the dedication of their church. This first building was repaired from time to time, until, in the spring of 1902, it was decided to build a new church. The people entered very enthusiastically into the work. The corner-stone was laid by the pastor, Rev. S. T. Himes, September 14, 1902. Rev. C. E. Frontz, of Chicora, delivered the address on the occasion. On the third day of March, 1903, the church was dedicated. It is a well-built, frame church, with a neat and attractive spire, and is well furnished throughout. It cost about \$3,300.00, and is considered a model church for the money. It was dedicated to God free of debt. The morning sermon was preached by Rev. C. B. King; the evening sermon by Rev. J. W. Schwartz, D. D. Rev. C. A. Frontz and Rev. A. J. B. Kast were also present and took part in the services. The building of the new church has had a good effect upon the congregation. A larger degree of interest is being manifested in every department of work, and the membership has been increased to ninety. The burial ground near by the church, containing one acre, was donated by William Byers. The first body to be interred here was that of James Turner. The following pastors have served this congregation: Rev. John A. Delo, 1858-1859; Rev. Jacob Singer, 1859-1864; Rev. A. S. Miller, 1865-1872; Rev. Samuel Stouffer, 1873-1875; Rev. David Townsend, 1876-1877; Rev. Charles L. Streamer, 1878-1883; Rev. Thomas A. Himes (supply), 1883-1885; Rev. R. B. Starks, 1886-1895; Rev. Shile Miller, 1895-1899; Rev. Silas A. Zimbeck (assistant), 1897-1898; Rev. S. T. Himes, 1900—.

SPRINGDALE EVANGELICAL LUTHERAN CHURCH.

SPRINGDALE CHARGE, BUTLER CO., PA.

In July, 1876, a number of the members of the Riders' church withdrew; and, in company with a number of others (the remnant of the Bethesda Evangelical Lutheran Church of West Sunbury), resolved themselves into a new organization, known as the Evangelical Lutheran Church of Springdale. "Those who withdrew from the Rider's church were: Christopher Rider and wife, Jacob Rider and wife, James Wilson and wife, George Wil-

son and wife, Mother Andre, her sons and daughters, Alfred Aggas and wife, Sylvanus Aggas and wife, William Whitmire and wife, Solomon Whitmire and wife, Peter Whitmire and wife, Jacob Whitmire and wife, and John Whitmire and wife. Those who came from the Bethesda church were : Peter Rhoades and wife, Philip Halstine and wife, their sons and daughters, and Simon P. Painter and wife." This congregation was more fully organized in November of the same year, at which time their first church building was dedicated. The dedicatory sermon, on this occasion, was preached by Rev. S. B. Barnitz, D. D., of Wheeling, W. Va. This church cost about \$1,300.00, and, although frequently repaired, is still the house of worship used by the congregation. The Springdale church is considered one of the most vigorous country churches of our faith in Butler county, and has a communicant membership of 138. It had a very bad man, however, for its first pastor, in the person of Rev. Daniel Townsend. Rev. R. B. Starks, who served the church for a number of years, says of him : "He was a man of whom little was known by the Lutheran ministry, having come from some other denomination. He was unfortunate, inasmuch as he was a slave to strong drink. His people (to their great credit) were very slow to notice it, and especially to report it to each other, and did not do so until it was too evident to pass by unnoticed. He was said to have been a well educated man and a ready speaker. Upon one occasion, he was asked to preach in a 'Grange Hall' in that community. Upon arriving at the hall, he found that no Bible had been provided ; but, without any apparent confusion, he announced his subject as 'No Bible,' and preached a very strong sermon. His pastoral labors closed when he and his son-in-law stole a horse and buggy, and left in the night. He was afterwards arrested, tried and imprisoned, where, it was said, he died. His wife, a broken-hearted woman, died soon after. * * * The congregation suffered from this ; as he had taken many into the church, some of whom lost confidence and went out, never to return." Fortunately, however, Rev. Townsend's successor was a man of God, Rev. Charles L. Streamer, who served them from 1878 to 1885. Rev. Isaiah J. Delo served them as a supply for four months, and then Rev. R. B. Starks took charge of the field,

serving from 1886 to 1895. These splendid pastorates, so abundantly crowned with the blessing of God, more than counter-balanced the evil effects of the sad fall of their first pastor, and built up the congregation in every way. During the pastorate of Rev. Starks, a Christian Endeavor Society was organized, which has been of great value in building up the social and spiritual life of the congregation. This church was the spiritual home of Mr. and Mrs. Peter Rhodes, the now sainted parents of Rev. Mosheim Rhodes, D. D., of St. Louis, Mo. The successors of Rev. Starks in this pastorate were: Rev. Shile Miller, 1895-1899; Rev. Silas A. Zimbeck (assistant pastor), 1897-1898; and Rev. S. T. Himes, the present pastor, who began his work in September, 1900. The parsonage of the Springdale charge (composed of the Springdale, Rider and Zion churches) is located in West Sunbury. It was purchased of William Breden in December, 1899, for the sum of \$775.00, and has been fitted up in such a way as to make a very comfortable home for the pastor.

EVANGELICAL LUTHERAN CHURCH.

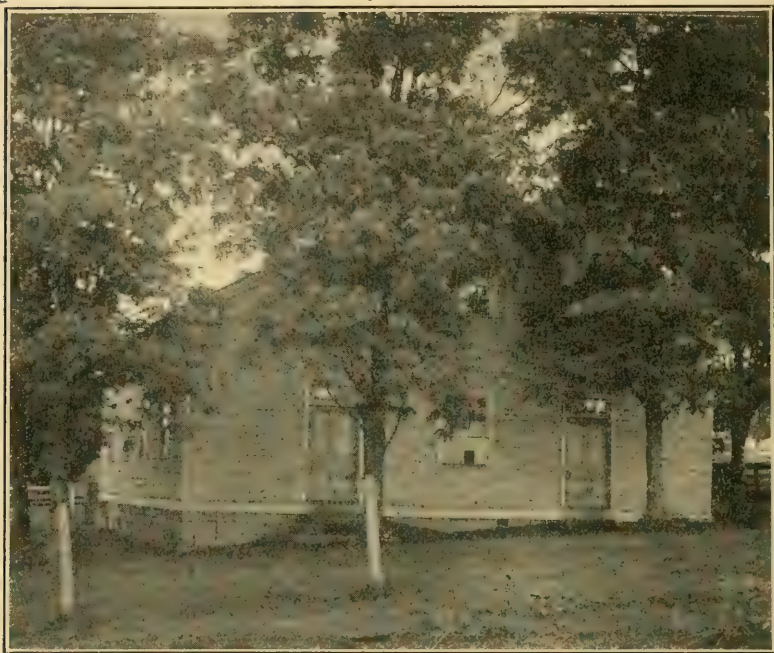
NORTH WASHINGTON, PA.

The North Washington congregation was organized, as an Evangelical Lutheran church, in 1843, by Rev. Elihu Rathbun. The nucleus of this congregation had been gathered by Rev. Peter Koch and Rev. Müller, pastors of the German Reformed Church, the former of whom preached in the vicinity as early as the year 1832. Lutheran pastors, belonging to the Evangelical Lutheran Synod of Ohio, also preached for these German residents, but not frequently enough to be called regular pastors. Rev. Koch held stated services here, in a barn on the farm of Jacob Hilliard (now Austin Meal's) in the summer time, and in the private homes of the people during the winter season. About the year 1838, according to tradition, the German Reformed and Associate Reformed congregations united in the work of building a house of worship that was known as "Mount Varnum." It was called Mount Varnum because of its location on a high eminence of the farm of Enoch Varnum, a member of the Reformed congregation. In the minutes of the second convention

of the Pittsburgh Synod this church is incorrectly referred to as Mt. Vernon. It is easy to see how the mistake occurred. At the time of the building of this church, the agreement was, that the German Reformed should have the use of the building one-fourth of the time, and the Associate Reformed the remaining three-fourths. This arrangement continued in force until a language dispute arose between Rev. Mtieller and his congregation, the former contending that nothing but German should be preached in the church, and the latter demanding an occasional English sermon. The contention soon became so sharp that the pastor was dismissed and the services of Rev. Elihu Rathbun, a Lutheran pastor, were secured. Rev. Rathbun served these people from 1843 to 1847 in connection with churches in Mercer county, preaching in the English language.

But now then, the question arose as to whether Rev. Rathbun's congregation was Lutheran or Reformed; and the Associate Reformed people said that they had become Lutherans and were no longer entitled to any share in the church property. So the doors were locked, and the congregation found themselves without a house of worship. According to the recollections of the oldest members, a little quiet persuasion was then used with the Associate Reformed congregation, and the Lutherans were allowed to use the Mount Varnum church until their own house of worship in North Washington was completed. This church was built in 1848, and dedicated February 9, 1849. A correspondent of "The Missionary" tells us all about it, in the March number of 1849. Writing under date of February 19, 1849, he says: "Our Conference met in North Washington, Butler Co., Pa., on the 7th of this month. On the 9th the new Evangelical Lutheran church in this village was consecrated to the worship of Almighty God, under the name of Jerusalem church, Rev. Bassler preaching the dedicatory sermon. The collections and subscriptions for the liquidation of the debt, remaining on the building, amounted to \$120.00. The church is in charge of Rev. Eli Fair, and is a neat, commodious edifice of frame. The congregation was organized by Father Rathbun a few years ago, and is increasing in numbers, and in the piety, activity and intelligence of its members. For many long years, our brethren were as sheep without a shepherd,

hearing a sermon from a Lutheran minister, as one of them told us, 'about once in nine years.' They nevertheless continued firm, and now God has given them a tabernacle of their own, a respectable congregation, and a pastor."



FIRST CHURCH BUILT BY THE NORTH WASHINGTON CONGREGATION.

The members of this congregation at the time of its organization were :

Jacob Daubenspeck,
Catherine Daubenspeck,
Mrs. Hale,
Samuel Meals,
Elizabeth Meals,
Joseph Bollman,
Mrs. Joseph Bollman,
Miss Bollman,

Jacob Meals,
Christian Hoover,
Mary Hoover,
William Mechling,
Mrs. Mechling,
C. L. Henlen,
Nancy Henlen,
John Hilliard,

Philip Varnum,	Mary Hilliard,
Mrs. Philip Varnum,	Isaac Hilliard,
Jacob Rumbaugh,	Susan Hilliard,
Leah Rumbaugh,	Elisha Hilliard,
Mary Wilson,	Susan Hilliard,
George Meals,	Peter Hilliard,
Elizabeth Meals,	Elizabeth Hilliard,
John Shryock,	Frederick Byers,
Eliza Shryock,	Mrs. Byers.

None of these original members are now living. The last to pass away was Mrs. Hoover. Up to the present time the congregation has never been chartered, a defect which it is not yet too late to remedy. The present house of worship was built in 1891, during the ministry of Rev. R. B. Starks. The old church had been repaired until it would scarcely stand repairing any more, and a new church was a necessity. A subscription list was circulated fully a year beforehand, so that the congregation had a "goodly sum" of money in their treasury when the building committee announced their plans. This building committee was divided into two parts: Rev. R. B. Starks, William Daubenspeck, Henry Stoner, A. H. Donelson, and I. N. Meals, having charge of the building, and Mrs. Starks, Julia Henlen, Mila Coulter, Austin Meals, and John Stoner, having charge of the furnishings. The composite committee worked well together, and the result was a beautiful and substantial church. The whole community seemed to be greatly interested in the work, and scarcely any one refused to make a liberal contribution. The church was dedicated February 21, 1892. Rev. Eli Miller preached the dedicatory sermon. Rev. J. E. Maurer assisted in the services and preached in the evening. The entire cost of the building, including organs, bell and furnace, was \$4,500.00. To dedicate free of debt eight hundred dollars were required, but the enthusiastic people raised more than eleven hundred dollars before they were restrained. It was one of the most enthusiastic movements in the history of this congregation.

Another event that is remembered with a great deal of pleasure by this congregation was the convention of the Woman's Home and Foreign Missionary Society. The delegates were met

at the railroad station and driven seven miles in hacks to a welcome supper in several homes nearby the church, and were ready to hold the opening service in the presence of a full house at the appointed time. "It was a grand meeting," says the pastor, "and the memories of the same remain with us unto this day." The North Washington congregation is, in many respects, an ideal Lutheran church. The members are above the average in



EVANGELICAL LUTHERAN CHURCH.

North Washington, Pa.

intelligence. They seem to understand one another so well that differences of opinion are rarely allowed to degenerate into church quarrels. They are loyal to the spirit and doctrines of the Evangelical Lutheran Church, and are ready to respond to every call to advance her interests. Three of her young men have filled an honored place in the Lutheran ministry—Rev. G. W. Halderman,

D. D., Rev. Mosheim Rhodes, D. D., and Rev. G. M. Rhodes. A fourth young man, Mr. L. M. Daubenspeck, is now preparing himself for the same sacred office.

The following list of pastors of the church was prepared by Mr. I. N. Meals: Rev. Elihu Rathbun, 1843-1847; Rev. Eli Fair, 1847-1850; Rev. J. B. Breckenridge, 1850-1855; Rev. W. J. Dickson (a teacher at the West Sunbury Academy, acting as a supply), 1855-1856; Rev. John A. Delo, 1857-1859; Rev. Jacob Singer, 1859-1863; Vacant, 1863-1865; Rev. A. S. Miller, 1865-1871; Rev. J. W. Reese, 1872-1874; Vacant, 1874-1876; Rev. M. L. Smith, 1876-1879; Rev. J. N. Zimmer, 1879-1883; Rev. Charles L. Streamer, 1883-1885; Rev. R. B. Starks, 1886-1895; Rev. Shile Miller, 1895-1902; Rev. Silas A. Zimbeck (assistant pastor), 1897-1898; Rev. E. F. Dickey, 1902-1903.

Within the bounds of the old North Washington charge (in its widest scope) a number of Lutheran churches have existed: which, in course of time, have been absorbed by other Lutheran churches, mention of which should be made here. The Mount Varnum church was absorbed by the North Washington church, as already stated. The old Fairview congregation was disbanded, about the year 1856, and the building was sold during the oil excitement, the bulk of the proceeds being applied to the erection of a parsonage in North Washington. The old Mt. Pisgah church, organized about the year 1843, dedicated its church October 3, 1849. This church was absorbed by Mt. Olive or Six Points, organized by Rev. A. S. Miller, March 20, 1869. A good brick church, costing about \$3,000.00, was built here, but the congregation has been disbanded for a number of years and the building is now used only for literary purposes. The West Sunbury congregation was absorbed by the Springdale church in 1876. Through all these changes, the power of the Evangelical Lutheran Church has steadily increased in this part of Butler county, and it now has a stronger hold upon the hearts of the people than ever before.

EVANGELICAL LUTHERAN CHURCH.

ANNANDALE, PA.

This congregation was the outcome of a disaffection in the Methodist Episcopal church of Annandale. The dissatisfied portion of the congregation held a meeting in the school house, in March, 1896, and resolved to organize themselves into an Evangelical Lutheran church. Rev. Shile Miller, pastor of the North Washington charge, was invited to preach for them. He accepted the invitation, and gave them services every two weeks, beginning with the second week in April. On the first Sunday of September, 1896, the organization of the church was completed by the adoption of a constitution, in harmony with the requirements of the General Synod. This constitution was signed by seventy-one persons, who composed the charter-membership. The first church council consisted of John McDowell, D. V. Hutchison, Thomas Christley, E. W. Hutchison, S. L. Nelson and Johnston Stoops. The organization was received into the fellowship of the Pittsburgh Synod, in the fall of the same year, and made a part of the North Washington charge. A new church was built at once and consecrated to God December 20, 1896. Rev. J. W. Poffinberger preached the dedicatory sermon, and conducted the finances on the occasion, in his usual happy and successful way. Rev. Eli Miller preached the sermon in the evening. The church cost about \$3,500.00, and was dedicated free of debt. Rev. Shile Miller served the congregation from April 15, 1896, to February 9, 1902. Rev. E. F. Dickey was pastor from May 1st, 1902, to September 6, 1903.

GRACE EVANGELICAL LUTHERAN CHURCH.

BUTLER, PENNA.

The dawn of Lutheranism, in the town of Butler, dates back to the opening years of the nineteenth century. One of the first pastors to minister to the people in spiritual things was Rev. Jacob Schnee. This good man was pastor of the German Evangelical Protestant church on Smithfield street, Pittsburgh, Penna.,

from 1813 to 1818, and, during the entire time of his pastorate, visited the German Lutheran settlers in the vicinity of Butler, preaching for them in a carpenter shop, and administering the sacrament of baptism to their children. In the year 1821, Rev. J. G. C. Schweizerbarth, the Lutheran "Bishop of Butler county," began to hold services in Butler, and, in 1827, organized the St. Mark's German Evangelical Lutheran church, now served by Rev. E. Cronenwett, of the Ohio Synod. The First English Evangelical Lutheran Church of Butler was organized, in 1843, by Rev. Gottlieb Bassler, many of whose members came from St. Mark's church. In 1867, this church (First English) united with the General Council, leaving the General Synod without a church in the town for a number of years. About the year 1889, however, a large number of General Synod Lutherans, from the surrounding country districts, began to move into Butler, and it was not long until they began to ask for the organization of a church. On the 16th day of June, 1890, they were visited by Rev. Horace B. Winton, Missionary President of the Pittsburgh Synod, who made a two days' canvass of the town. He held his first public services, in the Y. M. C. A. rooms, on Sunday, July 6, 1890. These services were continued for several succeeding Sundays, and such an encouraging degree of interest was shown that it was determined to organize a congregation. There was not a little opposition to his work, but nevertheless thirty-five persons pledged themselves to enter the proposed organization. Four of these persons failed to redeem their pledge, and the church was organized, on Sunday, August 31, 1890, with thirty-one charter members. An election of officers was held at this meeting, which resulted in the choice of J. H. Conard, J. L. Snyder and Joseph Gensbigler as elders, and Harrison Miller, Isaac Shearer and Lewis Byers as deacons. A constitution, in harmony with the requirements of the General Synod, was adopted, and the name of "Grace Evangelical Lutheran Church of Butler" was assumed. For the first fourteen months of its history, the church was without a regular pastor, receiving only such services as the busy Missionary President was able to give them. The first resident pastor was Rev. J. E. Maurer, who began his work October 1, 1891. The Board of Home Missions came to the help of the

congregation and made an appropriation of \$300.00 toward the support of the pastor for the first year. This appropriation was increased the second year to \$350.00. Rev. J. E. Maurer served the church until January 1, 1893, when he resigned in order to accept the Missionary Presidency of the Synod.



GRACE EVANGELICAL LUTHERAN CHURCH.

Butler, Pa.

The second pastor was Rev. Eli Miller, who served them from February 1, 1893, to August 31, 1901. Up to the time of Rev. Miller's pastorate, the services had been held in the "Reiber Building," occupying different rooms, all of which proved un-

satisfactory. The W. C. T. U. rooms, in the "Duffy Building," on West-Jefferson street, were then secured and occupied until the completion of the church. Rev. Miller hoped to begin the work of building at once, but the financial depression of 1893 made it impossible. It was not until in the spring of 1894 that steps were taken to secure a lot. There was some difference of opinion as to where the church should be located. A committee was appointed, and, after mature consideration, a lot was purchased from H. J. Klingler for \$1,400.00. Mr. Klingler donated \$350.00, making the cash price of the lot \$1,050.00. This lot (50 x 84 feet in size) is well located, on the corner of Mifflin and Church streets. By the help of a special offering made by the Pittsburgh Synod, this lot was purchased, and a deed for the same secured, dated March 20, 1895. Before the deed was secured, a committee was appointed to look into the matter of building a church and to devise ways and means. Plans prepared by architect F. C. Sauer, of Pittsburgh, were adopted; and the contract was let, August 1, 1895, to Fred Rauscher, of Butler, Pa. The contract price, not including windows, furnace and pews, was \$5,350.00. The church was dedicated, April 12, 1896. Rev. Mosheim Rhodes, D. D., preached the sermon. Rev. J. W. Schwartz, D. D., a very earnest friend of the mission from its inception, assisted in the services. These services were very impressive, and about \$1,500.00, in cash and subscriptions, were secured during the day. When Rev. Miller resigned, August 31, 1901, he left a harmonious, well-organized congregation of 125 members, ready and eager for the work of the kingdom. The third pastor of the church was Rev. Jacob Crayton Nicholas, who entered the field in November, 1901. His ministry has been greatly blessed of God. He came to Butler at a time when the city was entering upon an era of commercial expansion. Large numbers of "new people" were moving into the town, among whom were many Lutherans, and the pastor of Grace church was always ready to give them a welcoming hand. During the synodical year ending October 1, 1903, seventy-one persons were received into the fellowship of the church. The congregation assumed self-support November 1, 1903. It now has a good, substantial membership of 160, and a property valued at \$10,-

000.00, upon which an indebtedness of only \$1,000.00 remains. The prospects of this congregation are unusually bright, and it is confidently believed that, in the course of a few years, it will be numbered among the leading churches of the Pittsburgh Synod.

FAYETTEVILLE EVANGELICAL LUTHERAN CHURCH.

FAY, LAWRENCE COUNTY, PA.

The first Lutherans who settled in this community came chiefly from Mifflin county. At the meeting of the Pittsburgh Synod in 1849, the Missionary President called the attention of the Synod to this "little band," and asked that some provision be made for their spiritual care. By the direction of the Home Mission committee, Rev. Samuel D. Witt, of Shippenville, Pa., visited them August 19, 1850, and organized them into a church. This church was to be known as the Salem Evangelical Lutheran Church of New Wilmington, Pa. A constitution was adopted November 28, 1851, and was signed by the following persons:

Jared Hamm, Sr.,	John Koser,
James Richie,	William Bupp,
William Heim,	John Gephart,
Joseph Ort,	George Weaver,
Susanna Ort,	Nancy Alexander,
Mary M. Heim,	Mary Hamm,
	Sarah R. Heim.

The first officers were: James Richie and John Koser, elders; and William Heim, Lewis Ogden, and Jared Hamm, deacons. The early days of this congregation were full of vigor. A number of people of English descent had settled in the community, and the majority of these were led to make their church home with the Lutherans. In a few years the membership of the congregation was increased to more than one hundred. A lot in New Wilmington was purchased by the congregation December 26, 1850, and some preparations had been made for building, when plans were changed, and it was decided to build at Fayetteville, two miles southeast of New Wilmington. A lot was donated by Jamison Watson. Ground for a cemetery was also donated by the same person. Here a church was erected in 1854 at a cost

of over \$1,000.00. The church was dedicated free of debt January 14, 1855. Rev. Henry Baker, D. D., assisted the pastor, Rev. J. H. Brown, and preached the sermon for the occasion. The building committee consisted of Isaac Miller, Thomas Ashmore, John Koser, Jared Hamm, and William Harrah. A vigorous Sunday-school was organized very early in the history of the congregation. Mr. Jared Hamm, Sr. (now deceased), was the superintendent of this school for many years. Another Jared Hamm, son of the first, now fills this important position. Doctor R. B. Clarke, another faithful member of the congregation, taught the Bible class for twenty-seven years. In 1867 an excellent parsonage was erected on a lot adjoining the church. The lot was donated by Mr. Knott. The cost of the parsonage was \$1,718.53. The congregation was a part of the Mercer mission of the Pittsburgh Synod for the first few years, and it was largely due to the prosperity of this one congregation that the mission in 1857 became self-supporting. More than one hundred persons were received into the fellowship of the church in two years. The attitude of the congregation during the General Council controversy was unique. When the pastor and people saw that the leaders of the Pittsburgh Synod were determined to carry that entire organization into the General Council movement, they held a meeting and petitioned the Synod to grant them an honorable dismissal, giving them the privilege of selecting such synodical fellowship as they might deem best. The petition was granted, and the pastor and congregation maintained an independent position until October, 1868, when they united with the Pittsburgh Synod of the General Synod. The following pastors have served this congregation: Rev. George Hamner, 1852; Rev. Henry Reck (supply), 1853; Rev. Jeremiah H. Brown, 1854-1861; Rev. Victor Miller, 1862-1871; Rev. J. B. Miller, 1871-1872; Rev. George W. Leisher, 1873-1877; Rev. M. G. Earhart, 1877-1881; Rev. A. B. McMackin, 1881-1883; Rev. M. O. T. Sahn, 1884-1885; Rev. D. F. Giles, 1885-1886; Rev. J. M. Wonders, 1888-1891; Rev. M. L. Furst, 1892-1895; Rev. W. G. Slonaker, 1896-1903.

Owing to deaths, removals and other causes, the membership has been reduced to fifty-eight. The community is strongly Presbyterian.

CHRIST ENGLISH EVANGELICAL LUTHERAN CHURCH.

CHARLEROI, PA.

Charleroi, the "Magic City," is the largest town on the Monongahela river south of McKeesport, and the second largest in Washington county. It secured its rapid growth through the establishment of large glass factories, and was named in honor of a town in Belgium having similar industries. In the spring of 1901 Rev. S. J. McDowell and Rev. Ellis B. Burgess made a two days' canvass of the town in the interests of the Evangelical Lutheran Church. They did not know the name of a single member of the Lutheran Church living in the town before their arrival, but they saw enough German and Swedish names in the city directory to lead them to believe that the town was full of them, and went to work. The first one found was a baker, the second a glass-blower, the third a store-keeper, and so on until nearly fifty Lutherans were found, a number of whom were just as enthusiastic over the prospect of establishing a church of Reformation faith as the canvassers themselves. The first public service was held by Mr. F. R. Wagner, a theological student, in the auditorium of the McKean Avenue school building, June 2, 1901. In July Rev. George N. Lauffer was secured as a missionary for the summer months. A Sunday-school was organized July 28th, and developed so successfully that on September 22, 1901, the "Christ English Evangelical Lutheran Church" was organized. The organization was effected by Rev. S. J. McDowell, Missionary President of the Pittsburgh Synod, with thirty-one charter members. The congregation was duly incorporated under the laws of the state of Pennsylvania. One of the pleasing features about the work of this mission from the beginning was the large number of men who were identified with it. Among these we recall the names of John K. Hein, John G. Haney, Charles I. Hagerstrand, Fred. J. Zimmerman, Robert Vetter, Richard Vetter, Herman Vetter, Noah Silbaugh, Enoch Edberg, Henry F. Acker, and Charles M. Peterson. A full church council of ten men was elected and installed. The first resident pastor of the church was Rev. Harvey M. Leech, who entered the field December 1, 1901. In 1902 the congregation purchased three fine lots on which to

build a church. A house stands on the corner lot, from which a good rental is obtained. Splendid success has attended the ministry of Rev. Leech in this field. The membership has been increased to more than one hundred, and the cheerfulness with which they give to the support of the work is the prophecy of a large and influential congregation in the near future.

GRACE ENGLISH EVANGELICAL LUTHERAN CHURCH.

MONONGAHELA, PA.

In 1841, Rev. George St. Clair Hussy became pastor of the charge composed of North Zion church in Allegheny county and East Salem and Hoffman's churches in Westmoreland county. On the 17th day of March, 1841, soon after his arrival, he addressed a letter to the President of the West Pennsylvania Synod, of which body he was a member, saying that he had organized a church in Monongahela City which he served "every third Sunday and once during the week." This is our first glimpse of the dawn of Lutheranism in Monongahela City. Rev. Hussy made a sad failure of his work in the other three churches, and it is presumed that his work here was equally poor. At all events, nothing further is known of any Lutheran work in the community until the year 1869. We cite the following from the old church book now in possession of the congregation: "On the seventh day of February, 1869, at a meeting held in the First English Evangelical Lutheran church of Monongahela City, Pa., the undersigned persons were present and resolved, in the name of the Triune God, to organize an English Lutheran congregation."

Members Present at Organization.

Lewis Staib,	Martha Jane Staib,
Jacob Leighler,	Elizabeth Leighler,
Henry C. Birt,	Elizabeth Augendobler,
John Zeh,	Caroline Grigg,
Adam Augendobler,	Mary Altman,
Philip Grigg,	Catharine Altman,
	G. S. Bayha.

A temporary board of trustees was appointed, consisting of

Lewis Staib, Jacob Leighler and George S. Bayha. How there came to be a "First English Evangelical Lutheran Church," in which to effect an organization, is explained by the fact that Lewis Staib, a Lutheran of some wealth, had purchased the old brick M. E. church, corner of Third and Chess streets, back of Alexanders' Bank, for the sum of \$4,000, and had presented it to the Lutherans. It is not clear who organized the church. Rev. David L. Ryder was the first pastor, serving it in connection with old Mount Zion, but he did not take charge of the work until two months after the organization had been effected. Under the ministry of Rev. Ryder the church seemed to prosper, and there were encouraging additions to the membership. He also organized a Sunday-school and a prayer-meeting. He resigned in January 1872, and was succeeded by Rev. H. H. Hall. Rev. Hall has this to say concerning his pastorate in Monongahela City: "I was there five years and succeeded very well. During that time the Sunday-school was much larger and the membership of the church was trebled. But, unfortunately, Mr. Lewis Staib, the main stay of the church, failed financially. He was a man of noble character and remarkable liberality. He owned the church building and a house and lot in town, which he intended for a parsonage; and, of course, when he became involved, all was lost. Had we been able to get some help from the church board, we could have gone on, but funds were extremely low then and I had to abandon the field. I am sure that, if it had not been for the interruption, we would have a good strong congregation in Monongahela City now." The chief trouble was that while Mr. Staib had donated the church to the congregation, he had never given them a deed for it. It was a most unfortunate oversight. At the meeting of the Pittsburgh Synod in 1877, the church was referred to the Southern Conference for supplies. Thus it continued until November 1, 1880, when Rev. H. B. Winton became their regular supply, serving them until March 1, 1883. At this time, Rev. J. W. Breitenbach became pastor. The church now began to grow again. Mr. Lewis Staib, its former benefactor, having recovered from his financial difficulties, bought the Primitive Methodist church in the first ward, fitted it up and presented it to the congregation.

To make sure that this benefaction should not fail, he deeded the property to the trustees of the church, June 26, 1884. On the same day J. P. Warne, Esq., by deed, donated an adjoining part of a lot in the rear of the church. On the 9th day of December, 1883, at a congregational meeting, the name of the organization was changed to "Grace English Evangelical Lutheran Church." Under this new name, it was regularly chartered, January 15, 1884. Rev. Breitenbach continued his pastorate "until the first Sabbath in August, 1887, when he became pastor at Freeport." Although Rev. Breitenbach had gathered a membership of 74, and a Sunday-school of 200, yet through deaths and removals the work languished to such an extent that no pastor could be secured. And thus it continued for seventeen years—no pastor—no services—nothing to indicate the presence of an Evangelical Lutheran church. During these years the property was held by several trustees who rented it to other denominations. Some of the congregation joined other churches and others drifted away to the world; but a remnant, including the trustees, remained faithful to their church. In March, 1902, the spirit of Home Missions came to the rescue and steps were taken looking to the restoration of the work. Mr. Levi P. Young, a theological student, preached for them during the summer months, and on August 14, succeeded in reorganizing the church with thirty-two members. On his return to school, the church was supplied by the Missionary President until January 1, 1903, when the present pastor, Rev. H. E. Berkey, took charge. The church has been greatly improved recently and now serves the congregation well as a house of worship. The congregation at present numbers 50, and while rapid growth is not expected, it has good prospects of being permanent.

TRINITY EVANGELICAL LUTHERAN CHURCH.

DONORA, PA.

Donora is one of the new manufacturing towns of the Monongahela valley situated on the south bank of the river between Monongahela City and Charleroi. It was first canvassed in the interest of the Evangelical Lutheran Church, in the summer of

1902, by Rev. S. J. McDowell and Mr. Levi P. Young. Many Lutherans were found and services were held in a rented hall, in a bank building, during the summer months, but very little abiding interest was manifested. In January 1903, Rev. H. E. Berkey became pastor of the Monongahela City church. He held services regularly in Donora, and on the 11th day of August 1903, organized Trinity Lutheran church with fifty members. The shutting down of the mills has interfered greatly with the progress of the work; but with better times, a good, strong church can easily be established.

MOUNT ZION EVANGELICAL LUTHERAN CHURCH.

NEW LEBANON, MERCER CO., PA.

About the year 1830, a number of Pennsylvania German families took up lands in French Creek township, Mercer county. Some of them were Lutherans, others Reformed. Their first minister was Rev. Zeiser, a pastor of the Reformed Church; but, "the people were ashamed of his conduct," and his ministry was fruitless. For a long time then they had no services except when they were visited by a traveling missionary. On the 10th day of September, 1845, they were visited by Rev. Henry Ziegler, the first Missionary President of the Pittsburgh Synod. He found about eighteen families of Lutherans in the community, a number of whom were anxious for the establishment of a church of their faith. He preached for them in what was known as the German school-house, which was purchased by the people for religious purposes, and was used as a place of worship until they felt able to build a church. His first services were attended by about forty people. In February of the following year he organized a catechetical class of twenty-two members. To show how thoroughly he did his catechetical work, it need only be said that at the first meeting of the class he "lectured from 11 a. m. to 3:30 p. m., with one hour intermission." On March 15, 1846, he organized a Sunday-school with Henry Schreckengost as the German superintendent, and George Royer as the English superintendent. On Good Friday, April 10, 1846, a church council was elected, consisting of Henry Schreckengost, elder, and Henry

Fetterolff, deacon. The church was regularly organized November 29, 1847, with the following persons:

Henry Schreckengost,	Christian Furst,
Mrs. Elizabeth Schreckengost,	Mrs. Barbara Furst,
George Moak, Sr.,	Henry Fetterolff,
Abraham Grove,	Mrs. Magdalena Fetterolff,
Mrs. Elizabeth Grove,	Samuel Furst,
Jacob Evans,	Mrs. Polly Furst,
Mrs. Catherine Evans,	Sarah Lindsay,
Catharine McCandry,	George Overmoyer,
Peter Blatt,	Abraham Moak,
Mrs. Rachel Blatt,	Frederick Overmoyer,
Magdalena Demar,	Elizabeth Shaeffer,
Mr. and Mrs. Samuel Evans,	Jonas Blatt,
Mary Evans,	—— Lindsay.

Six of these persons were received by confirmation. The congregation was made the centre of one of the Home Mission fields of the Pittsburgh Synod and was served by the Rev. Ziegler until 1848. On the 27th day of January, 1856, during the pastorate of Rev. John A. Nuner, a neat frame church was dedicated. The land on which this church stands was deeded to the congregation in 1861 by Mr. and Mrs. James A. Leech. The early days of this congregation were days of great prosperity. During the pastorate of Rev. Isaac Brenneman there were large accessions to the church, and the membership reached 110. There was also a large and flourishing Sunday-school. During recent years the church has been greatly reduced by deaths and removals until it is scarcely more than a shadow of its former self. When the General Council was formed in 1867 the congregation was carried by its pastor into that movement. There were quite a number of the people, however, who were not satisfied with the new order of things, and, when Rev. Isaiah Irvine of the General Synod, visited them by special request, in October, 1887, he found the people about equally divided on the synodical question. He advised them to announce a congregational meeting, take a vote on the question and let the majority rule. This was done and a majority of the voters decided in favor of the General

Synod. The church was then made a part of the Venango charge, and has been served in this way ever since.

The following men have served the church as pastors: Rev. Henry Ziegler, 1845-1848; Rev. Henry Weicksell, 1848-1851; Rev. Elihu Rathbun, 1852-1854; Rev. John A. Nuner, 1855-1859; Rev. Isaiah J. Delo (supply), 1860; Rev. Isaac Brenne-man, 1860-1865; Rev. Duncan M. Kemerer, 1866-1867. (During the time the congregation was in the fellowship of the General Council it was served by pastors Long, Swingle, McKee and Bartholomew): Rev. S. W. Young, 1888-1893; Rev. J. H. C. Manifold, 1894-1895; Rev. J. K. Hilty, 1895-1898; Rev. Samuel L. Hershiser, 1901-1902; Rev. J. M. Wonders, 1902—.

ZION EVANGELICAL LUTHERAN CHURCH.

BROOKVILLE, PA.

Some of the oldest settlers of Jefferson county were German Lutherans from Maryland and eastern Pennsylvania, but they were so widely scattered that it proved very difficult to supply them with preaching services. The first Lutheran services in the county, of which we have any record, were conducted by Rev. N. G. Scharretts in 1826. In the year 1829, services were held by Rev. Henry David Keyl and Rev. G. Schulze, both of whom were employed as traveling missionaries of the West Pennsylvania Synod, but the fact that no organization of any kind was effected seems to indicate that the people were not very numerous at any particular place. The first Lutheran organization in the county was effected in 1836 (probably not until 1838*) by Mr. J. G. Young, a theological student under the care of Rev. John H. Bernheim, of Elderton, Pa. This organization was affected in the barn of Abraham Hoch, near Sprankle's Mills. In 1844, Mr. John Rugan, a theological student, came to Brookville, in company with Father John Boucher, and preached his maiden sermon to a little company of Lutherans assembled on the second floor of the old jail. In 1847, Mr. Rugan made an earnest ap-

* Mrs. Stahlman, a daughter of Rev. Young, says that her father did not begin to preach before the year 1838.

peal in behalf of these people before the Alleghany Synod and that body resolved to send them a missionary pastor. In the spring of 1848, A. C. Wedekind, another theological student, visited among them and conducted preaching services. On February 18, 1849, John B. Breckenridge, principal of the Johnstown Academy, was sent to Jefferson county as a missionary, having been granted a candidate's license by the president of the Alleghany Synod. His salary was fixed at \$33.33 a month and he was required to collect as much of this as possible on the field. Rev. Breckenridge preached until the fall, and reported to the Synod four churches with 119 members. As yet, no congregation had been organized in Brookville, although, it is said, a Lutheran Sunday-school was maintained under the superintendency of John Boucher. On the 22d day of December, 1849, Rev. P. Sheeder was commissioned as a missionary of the Alleghany Synod. He made Brookville his headquarters, and on September 4, 1850, succeeded in organizing Zion Evangelical Lutheran Church with the following members :

John Boucher,	Jacob S. Steck,
Elizabeth Boucher,	Christiana Steck,
Jacob Burkett,	Daniel Coder,
Catharine Burkett,	Catharine Coder,
Mrs. Maria Clark,	Mrs. Caroline Shackleford,
Mrs. Catharine Smith,	Hannah McKinley,
Mary A. Yeomans.	

A constitution was adopted on the day of organization. The first church council consisted of Daniel Coder and John Boucher. The young pastor set to work at once to build a church. A lot was secured from Mr. and Mrs. Thomas K. Litch and Mr. and Mrs. Alexander Miller. The contract for the church was let for \$1,000.00, but the contractor failed, and the contract was re-let for \$1,450.00. The church was dedicated August 1, 1852, but the debt that remained upon it came perilously near proving the ruin of the congregation. The financial weakness of the congregation compelled Rev. Sheeder to resign November 1, 1852. An appeal for help was made to the Alleghany Synod, and the sum of \$119.50 was secured, greatly encouraging the people. The second pastor of the church was Rev. Jacob H. Wright, a licensed

pastor of the Ministerium of Pennsylvania, who made his first visit to Brookville by stage, seventy-five miles overland from Tyrone. The first words he heard upon alighting from the stage in Brookville were: "The Lutheran church has been closed by the sheriff, and there won't be any preaching next Sunday." It proved to be a mistake, and the young man preached his first sermon for them September 18, 1853. The Brookville charge then consisted of four congregations: Brookville, St. John's, Grube's and Emerichville, and four preaching stations: Philippi's, Boot Jack, Paradise and Fairview. It took the preacher three weeks to "make the rounds." In these eight places there were only 105 members of the Lutheran church, and they were not able to pay more than \$350.00 toward a pastor's salary. Rev. Wright returned to Gettysburg in October in order to complete a post-graduate course of study. He soon received a formal call to become the pastor of the Brookville charge, and took up the work December 3, 1853. The Alleghany Synod contributed \$50.00 a year to his salary, but he was still compelled to teach school in order to get along. He resigned September 1, 1856. His successor was Rev. Jacob Singer, who served them from 1858 to 1859, during which time the congregation was transferred to the Pittsburgh Synod.

During the summer of 1891 extensive repairs were made to the church at an expense of \$4,000.00. It was, practically, the erection of a new church on the old foundations. It was dedicated by the pastor, Rev. J. J. Kerr, January 31, 1892, Rev. Eli Miller, President of the Pittsburgh Synod assisting in the services. Additional improvements have been made during the ministry of Rev. William Hesse, D. D. The congregation has never been large; the largest number of communicants enrolled at one time being 120. The present membership is 68.

The pastors of the church, from the time of its organization, have been the following: Rev. P. Sheeder, 1850-1852; Rev. Jacob H. Wright, 1853-1856; Rev. Jacob Singer, 1858-1859; Rev. Joseph Welker, 1862-1866; Rev. George F. Ehrenfeld, 1867-1868; Rev. Isaiah J. Delo, 1869-1872; Rev. J. M. Wonders, 1873-1878; Rev. S. S. Miller, 1878-1879, suspended from the ministry; Rev. Lewis Hay, 1880-1881; Rev. Wilson Selner,

1881-1882 ; Rev. D. W. Leitzell, 1882-1886 ; Rev. J. E. Zerger, 1886-1887 ; Rev. J. J. Kerr, 1889-1894 ; Rev. F. H. Crissman, 1895-1896 ; Rev. G. W. Styer, 1896-1900 ; Rev. W. L. Leisher, 1900-1902 : Rev. William Hesse, D. D., 1902—.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH.

ROSE TOWNSHIP, JEFFERSON CO., PA.

This is the second oldest Lutheran church in Jefferson county, having been organized by J. G. Young, of Armstrong county, in 1838. Joel Spyker and Peter Thrush were the prime movers in the organization, which consisted at first of the following persons :

Thomas Holt,	Mattie Chesley,
Peter Thrush,	Armenia Grove,
Elizabeth Thrush,	Charles Merriman,
Samuel Johns,	Hannah Himes,
Magdalena Johns,	Mary Johnston,
Jacob Wolfgang,	Mary Spiker,
Sarah Wolfgang,	Joseph Kaylor,

Joel Spyker.

Thomas Holt was the first elder, and Joel Spyker the first deacon. Soon after the organization a log church was erected, which served the congregation as a place of worship until November, 1865, when the present frame church was dedicated. Rev. Young was pastor of the church for nearly ten years. On the first day of July, Rev. John B. Breckenridge, a missionary of the Alleghany Synod, held communion services for them. This is the oldest communion record now in the possession of the congregation. From this date the church became part of the Brookville charge, and has been served by the following pastors : Rev. P. Sheeder, 1850-1852 ; Rev. J. H. Wright, 1853-1856 ; Rev. Jacob Singer, 1858-1859 ; Rev. Joseph Welker, 1862-1866 (during the latter part of this period Rev. Welker was afflicted with mental derangement and was not able to fill his appointments) ; Rev. George F. Ehrenfeld, 1867-1868 (this pastor piloted them safely through the period of the General Council controversy) ; Rev. Isaiah J. Delo, 1869-1872 ; Rev. J. M. Wonders, 1873-1878 ; Rev. S. S. Miller, 1878-1879 ; Rev. Lewis Hay, 1880-1881 ; Rev. Wilson Selner, 1881-1882 ; Rev. D. W. Leitzell, 1882-

1886 ; Rev. J. E. Zerger, 1886-1887 ; Rev. J. J. Kerr, 1889-1894 ; Rev. F. H. Crissman, 1895-1896 ; Rev. G. W. Styer, 1896-1900 ; Rev. W. L. Leisher, 1900-1902 ; Rev. William Hesse, D. D., 1902——. This congregation is small but composed of excellent people whom it is a pleasure for any pastor to serve. The number of communicants now enrolled is thirty-two. Two of her sons are now in the active ministry of the Evangelical Lutheran Church, Rev. Thomas A. Himes, D. D., and Rev. Samuel T. Himes.

ST. MATTHEW'S EVANGELICAL LUTHERAN CHURCH.

KNOXDALE, PA.

The founders of this congregation were originally members of St. John's Lutheran church. In 1871, Rev. Isaiah J. Delo, began to hold regular services for them in a school-house which stood near the site of the present church. After enjoying these services for some time, the people decided to build a church of their own ; and, accordingly, a building committee was appointed, consisting of John S. Shaffer, Adam Mahney and John Alshouse. The plan was to secure a house of worship before effecting an organization. The corner-stone was laid in June, 1874, and the church was dedicated January 31, 1875. The cost of the church was \$2,200 and it was dedicated free of debt. The act of consecration was performed by the pastor, Rev. J. M. Wonders, and his predecessor, Rev. Isaiah J. Delo, preached the dedicatory sermon. On the day before the dedication, the congregation was regularly organized with the following persons :

John Bucher,	Adam Mahney,
Mary A. Bucher,	Caroline Mahney,
John Fultz,	John Alshouse,
Elizabeth Fultz,	Anna Alshouse,
John S. Shaffer,	Jacob Shaffer,
Charlotte Shaffer,	Catharine Shaffer,
Solomon Kniseley,	John Serry,
Eliza Jane Kniseley,	Catharine Serry,
Daniel K. Barnett,	Mary Siverling,
Rachel Barnett,	B. T. Serry.

Within a short time the membership was increased to more than forty. The first trustees of the congregation were John Fultz, Solomon Kniseley and Jacob Shaffer. This church is located about seven miles south of Brookville, and its isolated condition has made it very difficult to secure regular pastors. From 1876 to 1882, it was supplied by ministers of the Alleghany Synod, since which time it has been in connection with the Pittsburgh Synod. The congregation now numbers about forty members and is supplied by Rev. William Hesse, D. D., in connection with the Brookville charge.

The following pastors have served them : Rev. Isaiah J. Delo, 1871-1872 ; Rev. J. M. Wonders, 1873-1876 ; Rev. John L. Miller, 1876-1878 ; Rev. J. T. Gladhill, 1878-1882 ; Rev. W. E. Crebs, 1882-1883 ; Rev. J. F. Dietterich, 1884-1885 ; Rev. W. E. Crebs (supply) ; Rev. D. W. Leitzell, 1887-1891 ; Rev. J. J. Kerr (supply) ; Rev. D. W. Leitzell (supply), 1892-1896 ; Rev. G. W. Styer (supply) ; Rev. I. P. Neff, 1898-1902 ; Rev. John Tomlinson, 1902 ; Rev. William Hesse, D. D. (supply), 1903—.

FIRST ENGLISH EVANGELICAL LUTHERAN CHURCH.

PUNXSUTAWNEY, PA.

A number of the earliest settlers in the vicinity of Punxsutawney were German Lutherans. For a long time, however, they were left without the ministrations of a pastor of their own faith, and not a few of them were lost to the Church of their fathers. About the year 1850, those who remained faithful were organized by Rev. Brandt into a German Evangelical Lutheran congregation, that is now served by Rev. Müller of the Missouri Synod. No attempt was made to provide for the English-speaking Lutherans of the town until the year 1888. A number of energetic Lutherans from Smicksburg and elsewhere had moved to Punxsutawney and decided that they would try to establish a church. Rev. W. E. Crebs and Rev. Charles L. Streamer gave them good counsel. In July, 1888, Rev. Isaiah Irvine, Missionary President of the Pittsburgh Synod, visited the town and found twenty-seven persons eager for an organization. A mission would have been organized at once, but no suitable place of meeting could be secured.

On the 9th day of December, 1888, the church was regularly organized with forty-three charter members. A Sunday-school of thirty-two members was organized on the same day. The following is a correct list of the original members of the congregation :

Oliver Crissman,	C. Luther Lowe,
Mary Crissman,	Josie W. Lowe,
J. C. Boucher,	Dr. J. A. Walters,
R. L. Boucher,	A. T. Ehrhard,
Millie Boucher,	Dora Ehrhard,
James Boucher,	Ellen Greaves,
William Boucher,	Catharine Beyer,
A. C. Robinson,	Sarah Diltz,
S. T. Robinson,	D. D. Good,
Laura Robinson,	Nanna Good,
Harry L. Robinson,	W. W. Boucher,
James M. Condron,	J. Wagner,
Aggie M. Condron,	Clarissa Wagner,
W. H. Quigley,	W. E. Robinson,
Anna A. Weiss,	Mina Robinson,
Martha Kensinger,	Mary Gates,
David Snyder,	W. A. H. Streamer,
Mrs. David Snyder,	L. S. Kensinger,
Anna Goheen,	Vol. Kerr,
Rebecca J. Robinson,	William C. Nanz,
D. A. Lowe,	Albert Franz,

Ida Lowe.

Fifteen of these persons were members of the Smicksburg church in Indiana county. For several months, the young congregation was supplied with preaching by the Missionary President and others. The first regular pastor was Rev. Braden E. Shaner, who assumed charge June 16, 1889, and served two years. His successor was Rev. Peter Ewald, who took charge August 28, 1891. After a very fruitful pastorate of three years, during which the membership of the church was rapidly increased to 175, he was compelled by ill health to resign. For more than five years the congregation worshipped in Blair's Hall. In 1890, an excellent corner lot was purchased for \$3,200.00. In 1893, a portion of this lot was sold for \$1,550.00, and the erection of a

church was begun. The corner-stone was laid June 1, 1893, Rev. J. W. Schwartz, D. D., delivering the address. The building was used for the first time February 24, 1894, Rev. A. Stewart Hartman, D. D., preaching the first sermon. The church was not formally dedicated until June 23, 1895. The pastor, Rev. S. E. Smith, was assisted by Rev. E. D. Weigle, D. D., of Altoona, Pa., who preached the dedicatory sermon. The cost of this



FIRST ENGLISH EVANGELICAL LUTHERAN CHURCH.

Punxsutawney, Pa.

building, not including donated labor, was \$11,000.00. Rev. S. E. Smith was pastor from January 7, 1895, to November 1, 1898. Rev. J. R. Sample served them from August 1, 1899, to May 12, 1903, when his labors were closed in death. During his ministry, improvements were made to the church building at a cost of nearly two thousand dollars. The present pastor, Rev.

R. W. Mottern, took charge of the work October 1, 1903. The church has been a self sustaining pastorate since January 1, 1896, and is served in connection with the Mt. Zion congregation of the Grube's settlement. It now has a membership of about 140.

MT. ZION EVANGELICAL LUTHERAN CHURCH.

GRUBE'S SETTLEMENT, JEFFERSON CO., PA.

The Mount Zion church, more commonly known as the "Grube's church," is located in the Grube's settlement, about three and one-half miles northeast of Punxsutawney. It was organized, sometime during the summer of 1849, by Rev. John B. Breckenridge, who was given a special license, by the President of the Alleghany Synod, for missionary work in Jefferson county. The organization was effected with twelve members in an old school-house along the Punxsutawney road, about one-half mile west of the location of the present church building. The original members of this congregation were of the sturdy Pennsylvania German stock. Their children inherit many of their good qualities, and form the moral backbone of the community in which they live. Soon after the organization was effected, the first house of worship was erected. This building stood about three hundred feet north of the present church.

In 1852, the first Sunday-school was organized, as soon as the first church was completed. Rev. Breckenridge, the first pastor, remained only a few months. He was succeeded by Rev. P. Sheeder, who served from December 22, 1849, to November 1, 1852, and Rev. Jacob H. Wright, who was pastor from December 3, 1853, to September 1, 1856. After Rev. Wright's departure, the congregation was much neglected and vacant much of the time. Rev. Jacob Singer was pastor from 1858 to 1859, and Rev. Joseph Welker, from 1862 to 1865. From 1867 to 1886, the church was served by pastors of the Alleghany Synod.

The following pastorates are recorded under this arrangement : Rev. Samuel S. Stouffer, 1867-1869 ; Rev. Edward Manges, 1873-1878 ; Rev. J. T. Gladhill, 1878-1882 ; Rev. Wilson Selner, 1882-1886. The long four years' vacancy from 1869 to 1873 had quite a dispiriting effect upon the congregation. Rev. Manges found

matters in quite a chaotic state at the beginning of his pastorate. His splendid service of five years, however, accomplished great things for the congregation. He succeeded in getting the people to adopt a new constitution, March 11, 1873, and also in organizing what was known as the "Union charge," composed of St. Matthew's, Strouse, St. John's and Grube's churches. During the pastorate of his successor, Rev. J. T. Gladhill, the congregation decided to build a new church. The corner-stone was laid August 6, 1881, eight ministers being present. The church was dedicated July 11, 1882, during the pastorate of Rev. Wilson Selner. The dedicatory sermon was preached by Rev. Gladhill. The cost of this church was \$1,954.59. In 1886, Rev. D. W. Leitzell took charge of the congregation, since which time it has been served by pastors of the Pittsburgh Synod. From 1886 to 1893, the church was under the pastoral care of Rev. Leitzell. In 1895, the church was united with Punxsutawney, forming a new charge, which relation still remains. The following pastors have served them under this arrangement: Rev. S. E. Smith, 1895-1899; Rev. J. R. Sample, 1899-1903; Rev. R. W. Mottern, 1903—. The congregation now receives preaching services once every two weeks, alternating between morning and afternoon. It has a good Sunday-school, full of bright young people, has about eighty regular communicants, and is in good working condition.

APPENDIX A

THE EVANGELICAL LUTHERAN CHURCH OF WESTERN PENNSYLVANIA IN THE YEAR OF GRACE 1904

EMBRACING CHURCHES OF EVERY SYNOD AND LANGUAGE IN THE COUNTIES OF ALLEGHENY,
WASHINGTON, GREENE, FAYETTE, WESTMORELAND, INDIANA, ARMSTRONG, BUTLER,
BEAVER, LAWRENCE, MERCER, VENANGO, CLARION, JEFFERSON, FOREST,
WARREN, CRAWFORD AND ERIE.

368 CONGREGATIONS WITH 55,838 CONFIRMED MEMBERS.

SUMMARY BY SYNODS.

1. The Augustana Synod of the General Council has 20 churches with 2,793 members.
2. The Pittsburgh Synod of the General Council has 157 churches with 22,336 members.
3. The Pittsburgh Synod of the General Synod has.. 112 churches with 13,716 members.
4. The Ohio Synod has..... 43 churches with 6,964 members.
5. The Missouri Synod has.... 30 churches with 6,744 members.
6. The United Danish Synod has 1 church with 50 members.
7. The Slavonian Synod has..... 4 churches with 3,235 members.
8. The Svomi Synod has 1 church with members.

Total 368 churches with 55,838 members.

SUMMARY BY LANGUAGES.

- | | |
|--------------------------------------|----------------------------------|
| 250 churches with 31,358 members use | English alone in the services. |
| 4 churches with 3,235 members use | Slavonian alone in the services. |
| 48 churches with 8,931 members use | German alone in the services. |
| 44 churches with 9,471 members use | both German and English. |
| 17 churches with 2,048 members use | Swedish alone. |
| 2 churches with 508 members use | Swedish and English. |
| 1 church with 237 members uses | Swedish and Danish. |
| 1 church with 50 members uses | Danish alone. |
| 1 church with members uses | Finnish alone. |

THE EVANGELICAL LUTHERAN CHURCH OF WESTERN PENNSYLVANIA.

NUMBER.	PASTORS.	CHURCHES.	MEMBER-SHIP.	SYNODICAL RELATIONS OF PASTOR.	LANGUAGE USED IN THE SERVICES.	COUNTIES IN WHICH LOCATED.	NUMBER.
1	Philip Doerr.....	Adamsburg, Ev. Lutheran	50	General Council. General Synod.	English.	Westmoreland.	1
2	Alonzo J. Turkle.....	Allegheny, Trinity	565		"	Allegheny.	2
3	William H. Nicholas.....	"	305		"	"	3
4	C. B. King.....	Bethel.....	250		"	"	4
5	Eli Miller.....	St. Mark's.....	150		"	"	5
6	J. W. Romich.....	"	110	General Council.	"	"	6
7	G. B. Weaver.....	St. Luke's.....	41		"	"	7
8	G. I. Lenker.....	Mt. Olivet.....	180		"	"	8
9	E. Belfour.....	Grace.....	186		"	"	9
10	T. S. Brown.....	Memorial.....	169		"	"	10
11	".....	Mt. Zion.....	89	German.	"	"	11
12	Ivan Dietrich.....	Emmanuel.....	312		"	"	12
13	Ivan Dietrich.....	St. Paul's.....	81		"	"	13
14	E. Goessling.....	Holy Trinity.....	235	Ohio Synod.	German and English.	"	14
15	A. R. Kildell.....	St. Paul's.....	260		"	"	15
16	W. J. Schoman.....	Christ.....	193		"	"	16
17	H. J. Schuh.....	St. John's.....	1189		"	"	17
18	W. E. Schramm.....	St. Paul's.....	330	Missouri Synod. Slavonian Synod. General Synod.	English.	"	18
19	I. Horst.....	St. Matthew's.....	400		German and English.	"	19
20	Voganz.....	Emmanuel.....	100		Slavonian.	"	20
21	Frederick Z. Fenstermacher.....	Annandale, Ev. Lutheran	109		English.	Butler.	21
22	W. G. Slater.....	Anrich, Ev. Lutheran	20		"	Indiana.	22
23	Milo, F. McClain.....	Apollo, First.....	296	Ohio Synod. General Synod. General Council.	"	Armstrong.	23
24	L. F. F. Hasinger.....	Arona, St. Mark's.....	80		"	Westmoreland.	24
25	H. C. Reller.....	Aspinwall, First.....	82		"	Allegheny.	25
26	G. B. Tolan.....	Avalon.....	108		"	"	26
27	G. B. Tolan.....	Avonmore, Hebron.....	83		"	Westmoreland.	27
28	W. S. Kemp.....	Avonmore, St. Andrew's.....	15	German and English.	"	"	28
29	R. Morris Smith.....	Baden, Christ.....	79		"	Peaver.	29
30	".....	Bairdland, Mt. Zion.....	40		"	Washington.	30
31	H. S. Gilbert.....	Baldwin Township, Redeemer.....	100		"	Allegheny.	31
32	Charles Herrnstein.....	Balm, Emmanuel.....	96		German and English.	Mercer.	32
33	D. B. Stahlman.....	Beaver, St. Paul's.....	250	General Council.	English.	Clarion.	33
34	John A. Zundel.....	Beaver Falls, Christ.....	146			Beaver.	34

THE EVANGELICAL LUTHERAN CHURCH OF WESTERN PENNSYLVANIA.—Continued.

NUMBER.	PASTORS.	CHURCHES.	MEMBER-SHIP.	SYNODICAL RELATIONS OF PASTOR.	LANGUAGE USED IN THE SERVICES.	COUNTIES IN WHICH LOCATED.	NUMBER.
35	John Scheer.....	Beaver Falls, First German.....	179	General Council.	German.	Beaver.	35
36	E. F. Dickey.....	Bethel.....	177	General Synod.	English.	Armstrong.	36
37	W. S. Ulrich.....	Bethlehem.....	145	General Council.	"	Washington.	37
38	A. F. Rohr.....	Blair's Corners, St. Paul's.....	30	Ohio Synod.	German and English.	Clarion.	38
39	Charles F. Sanders.....	Blairstown, Hebron.....	180	General Synod.	English.	Indiana.	39
40	A. F. Schaeffer.....	Boggs Township, Kammerdieners.....	60	General Council.	"	Armstrong.	40
41	L. O. Pensch.....	Boquet, St. John's.....	121	"	"	Westmoreland.	41
42	William J. Bucher.....	Braddock, First.....	220	General Synod.	"	Allegheny.	42
43	William E. Bauer.....	" Trinity.....	53	General Council.	"	"	43
44	C. Engelder, Jr.....	" Emmanuel.....	274	Missouri Synod.	German.	"	44
45	D. Kvacala.....	" St. Paul's.....	1250	Slavonian Synod.	Slavonian.	"	45
46	P. J. O. Cornell.....	" Bethel.....	338	General Council.	Swedish.	"	46
47	Willis Beck.....	Bradenville, Zion.....	16	"	English.	"	47
48	C. A. D. Freseman.....	Brady's Bend, Zion.....	54	Ohio Synod.	German and English.	Westmoreland.	48
49	P. J. C. Glazert.....	Brandt's, Trinity.....	116	General Council.	"	Armstrong.	49
50	H. A. Ziel.....	Bridgeville, Zion.....	90	"	"	Allegheny.	50
51	F. A. Petersson.....	Brookston, Ev. Lutheran.....	32	General Synod.	German.	"	51
52	William Hesse.....	Brookville, Zion.....	68	"	Swedish.	Forest.	52
53	F. H. Wischmeyer.....	Brownfield, Mission.....	...	Missouri Synod.	English.	Jefferson.	53
54	Philip Doerr.....	Brush Creek, Ev. Lutheran.....	270	General Council.	German.	Fayette.	54
55	J. Milton Snyder.....	Brush Valley, Ev. Lutheran.....	31	General Synod.	German and English.	Westmoreland.	55
56	W. O. Laub.....	Buffalo Township, St. Matthew's.....	62	General Council.	English.	Indiana.	56
57	E. Cronewett.....	Butler, St. Mark's.....	600	Ohio Synod.	"	Armstrong.	57
58	S. M. Mountz.....	" First.....	300	General Council.	German and English.	Butler.	58
59	J. C. Nicholas.....	" Grace.....	165	General Synod.	English.	"	59
60	J. C. McCauley.....	Callensburg near, St. John's.....	78	"	"	Clarion.	60
61	J. C. McCauley.....	" Mt. Zion.....	55	"	"	"	61
62	J. C. McCauley.....	" Calvary.....	41	"	"	"	62
63	E. J. Meissner.....	Cambridge Springs.....	23	General Council.	"	Crawford.	63
64	J. W. Pohn.....	Canonsburg, St. Paul's.....	14	Ohio Synod.	German and English.	Washington.	64
65	G. F. A. Dittmar.....	Carnegie, St. John's.....	145	"	"	Allegheny.	65
66	Frank Reiwenger.....	Castle Shannon, Emmanuel.....	40	General Council.	"	"	66
67	John A. Waters.....	Chalk Hill, Christ.....	49	"	English.	Fayette.	67
68	P. S. Miller.....	Chandler's Valley, Hessel.....	230	"	Swedish and English.	Warren.	68

THE EVANGELICAL LUTHERAN CHURCH OF WESTERN PENNSYLVANIA.—Continued.

NUMBER.	PASTORS.	CHURCHES.	MEMBERSHIP.	SYNODICAL RELATIONS OF PASTOR.	LANGUAGE USED IN THE SERVICES.	COUNTIES IN WHICH LOCATED.	NUMBER.
66	Harvey M. Leech.....	Charleroi, Christ.....	96	General Synod.	English.	Washington.	69
70	H. Steger.....	" ".....	10	Missouri Synod.	German.	"	70
71	Ludwig Havel.....	St. John's.....	550	Slavonian Synod.	Slavonian.	"	71
72	W. O. Wilson.....	Cheat Haven, Trinity.....	23	General Council.	English.	Fayette.	72
73	C. E. Frantz.....	Chicora, First.....	203	General Synod.	"	Butler.	73
74	C. F. W. Brecht.....	" St. Paul's.....	176	Ohio Synod.	German and English.	Warren.	74
75	Carl Henderson.....	Clarendon.....	30	General Council.	Swedish.	Clarion.	75
76	B. W. Ziegler.....	Clarton, Grace.....	81	General Synod.	English.	Allegheny.	76
77	J. A. Rinell.....	Columbus, Elm.....	31	General Council.	"	Warren.	77
79	Ellis B. Burgess.....	Cornellsville, Trinity.....	300	General Synod.	Swedish.	Allegheny.	78
80	G. L. Lohman.....	" ".....	600	General Council.	English.	Fayette.	79
81	Martin Tomaschka.....	St. Peter's.....	475	General Synod.	German.	"	80
82	W. G. Slonaker.....	Cookport, Ev. Lutheran.....	78	Slavonian Synod.	Slavonian.	"	81
83	O. Mees.....	Corapolis, Zion.....	69	General Synod.	English.	Indiana.	82
84	W. E. Brown.....	Grafton, St. Matthew's.....	17	Ohio Synod.	"	Allegheny.	83
85	Wilson Veisley.....	Crooked Creek, St. Michael's.....	194	General Synod.	German and English.	"	84
86	R. Morris Smith.....	Crow's Run, Mercy.....	37	General Council.	English.	Armstrong.	85
87	Joseph O. Glenn.....	Darlington, St. Paul's.....	49	"	"	Beaver.	86
88	L. Beisecker.....	Delmont, Salem.....	213	"	"	Westmoreland.	87
89	William L. Heuser.....	Dempseytown, Trinity.....	19	Ohio Synod.	"	"	88
91	Willis Beck.....	Denmark Manor.....	53	General Synod.	"	Venango.	89
92	Joseph O. Glenn.....	Derry, Trinity.....	170	General Council.	"	Westmoreland.	90
93	H. E. Berkey.....	Donegal, Mt. Zion.....	252	General Synod.	"	"	91
94	E. J. Messner.....	Donora, Trinity.....	50	General Council.	"	Washington.	92
95	F. C. Nimrod.....	Drakes Mills.....	125	General Synod.	Swedish.	Crawford.	93
96	W. Ira Guss.....	Duquesne, Zion.....	67	General Council.	English.	Allegheny.	94
97	".....	Duquesne, Zion.....	174	General Synod.	"	"	95
98	C. A. D. Friesman.....	Dutch Hill, Bethel.....	63	"	"	Indiana.	96
99	William L. Heuser.....	East Brady, Mission.....	.....	Ohio Synod.	"	Clarion.	97
100	H. D. Hoover.....	East McKeesport, St. John's.....	24	General Synod.	English.	Allegheny.	98
101	H. Meyer.....	East Pittsburgh, Hebron.....	44	General Synod.	"	"	99
102	W. B. Clancy.....	East Pittsburgh, German.....	20	Ohio Synod.	German.	"	100
		Eddyville, St. Mark's.....	79	General Synod.	English.	Armstrong.	101
							102

THE EVANGELICAL LUTHERAN CHURCH OF WESTERN PENNSYLVANIA.—Continued.

APPENDIX A.

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NUMBER.	PASTORS.	CHURCHES.	MEMBER-SHIP.	SYNODICAL RELATIONS OF PASTOR.	LANGUAGE USED IN THE SERVICES.	COUNTIES IN WHICH LOCATED.	NUMBER.
103	Andrew P. Lentz	Ellwood City, Trinity	85	General Council.	English.	Lawrence.	103
104	Bernard Repass	Euclid, St. John's	130	"	German.	Venango.	104
105	C. T. Benze	Erie, St. Stephen's	130	"	German and English.	Erie.	105
106	G. A. Benze	" St. John's	1043	"	English.	"	106
107	Isaac O. Baker	" Memorial	649	"	"	"	107
108	W. F. Fry	" Mt. Zion	238	"	Swedish and Danish.	"	108
109	O. N. Glm	" Bethania	237	"	German.	"	109
110	G. Johannes	" Trinity	130	Missouri Synod.	English.	Allegheny.	110
111	Jerome M. Giss	Etna, Emmanuel	202	General Synod.	German and English.	Butler.	111
112	Carl J. Streich	Evans, City, St. Peter's	235	General Council.	English.	"	112
113	H. Voegele	Fayetteville	55	General Synod.	German.	Lawrence.	113
114	I. P. Young	Fennelltown	51	General Council.	English.	Westmoreland.	114
115	W. A. Lambert	Ford City, Trinity	34	"	"	Armstrong.	115
116	G. U. Pruess	Forks, Zion	61	"	German.	"	116
117	Robert Barner	"	150	"	English.	"	117
118	"	Forks (near), St. Paul's	120	"	"	"	118
119	W. G. Hudson	Franklin, Grace	110	Ohio Synod.	German and English.	Venango	119
120	C. H. Herdstein	Freedom, Donation	73	General Council.	"	Mercer.	120
121	Paul Kummer	Freedom, St. John's	57	Missouri Synod.	German.	Beaver.	121
122	H. F. Speckin	Freehold, Trinity	75	General Council.	Swedish.	Warren.	122
123	I. A. Rinell	Freeport, Peter's	144	"	English.	"	123
124	William O. Laub	Freeport, St. John's	97	"	German.	Armstrong.	124
125	Robert Barner	" Emanuel	45	General Synod.	English.	"	125
126	B. C. Fadden	Frogtown, Salem	141	"	"	Clarion.	126
127	W. B. Clancy	Fryburg, St. John's	54	"	"	"	127
128	D. W. Lecrone	Garrfield, Christ	98	"	"	Indiana.	128
129	Samuel A. Shauls	Gastown, Christ	34	"	"	Armstrong.	129
130	C. L. Wisswaesser	Germany Hill, Zion	66	"	German and English.	Forest.	130
131	"	Germany Township	70	Ohio Synod.	English.	Indiana.	131
132	Samuel A. Shauls	Graceton, Luther Chapel	57	General Synod.	"	"	132
133	J. W. Shaeffer	Green Oak, Frieden's	37	Ohio Synod.	German and English.	Allegheny.	133
134	"	Greensburg, First	859	General Council.	English.	Westmoreland.	134
135	"	"	"	"	"	"	135
136	A. L. Vount	"	"	"	"	"	136

THE EVANGELICAL LUTHERAN CHURCH OF WESTERN PENNSYLVANIA.—Continued.

NUMBER.	PASTORS.	CHURCHES.	MEMBER-SHIP.	SYNODICAL RELATIONS OF PASTOR.	LANGUAGE USED IN THE SERVICES.	COUNTIES IN WHICH LOCATED.	NUMBER.
137	W. J. Miller.	Greensburg, Zion	539	General Council.	English.	Westmoreland.	137
138	N. P. Ansen	" Salem	180	"	Swedish.	"	138
139	Frank C. Oberly.	Greenville, Trinity	393	"	English.	Mercer.	139
140	Peter Riffer	" (near), St. John's	275	"	"	"	140
141	Peter Riffer	" " Good Hope	80	"	"	"	141
142	Peter Riffer	" " Zion	50	"	"	"	142
143	Peter Riffer	" Salem	55	"	"	"	143
144	"	Grove Chapel	140	General Synod.	"	Indiana.	144
145	R. W. Mottern	Grubbs, Zion	100	"	"	Jefferson.	145
146	Th. Andre.	Hannastown, St. Luke's	236	Missouri Synod.	German.	Butler.	146
147	M. L. Schmucker	Harmony Grove	174	General Synod.	English.	Indiana.	147
148	J. E. F. Hassinger	Harold's, Zion	131	"	"	Westmoreland.	148
149	J. A. Yount	Harold's, Zion	100	General Council.	"	"	149
150	George J. Diener	Harrison City, Zion	130	"	"	"	150
151	F. W. Bort	Hickory, Trinity	100	Ohio Synod.	German and English.	Washington.	151
152	J. J. Mather	Hillmans, Emmanuel	145	General Synod.	English.	Armstrong.	152
153	L. Pelsecker	Hills, Emmanuel	50	General Council.	"	Westmoreland.	153
154	J. W. Shaeffer	Homor City	51	General Synod.	"	Indiana.	154
155	"	Homestead, German Ev. Lutheran	250	Missouri Synod.	German.	Allegheny.	155
156	George S. Seaman	" St. John's	190	General Council.	English.	"	156
157	J. A. Yount	Hunker	...	"	"	Westmoreland.	157
158	"	Hyde Park, Bethel	36	General Synod.	"	"	158
159	Lewis Hay	Indiana, Zion	324	"	"	Indiana.	159
160	Joseph O. Glenn	Indian Head, Hope	39	General Council.	"	Fayette.	160
161	S. K. Herbst	Irwin, Holy Trinity	275	"	"	Westmoreland.	161
162	O. Chleen	" Westby	268	"	"	"	162
163	B. F. Hankey	Jacobs Creek, Hope	48	"	Swedish.	"	163
164	George Dietz	Jeannette, Christ	36	"	English.	"	164
165	Luther D. Reed	" Holy Trinity	200	"	German.	"	165
166	W. B. Clancy	Kellersburg, Salem	68	General Synod.	English.	Armstrong.	166
167	G. U. Pruess	Kittanning, St. John's	245	General Council.	"	"	167
168	Robert Barner	" German	65	"	German.	"	168
169	J. A. Feighy	Knob, St. Peter's	50	Ohio Synod.	"	Beaver.	169
170	H. F. Speckin	" St. Peter's	50	Missouri Synod.	"	"	170

THE EVANGELICAL LUTHERAN CHURCH OF WESTERN PENNSYLVANIA.—Continued.

NUMBER.	PASTORS.	CHURCHES.	MEMBER-SHIP.	SYNODICAL RELATIONS OF PASTOR.	LANGUAGE USED IN THE SERVICES.	COUNTIES IN WHICH LOCATED.	NUMBER.
171	S. E. Smith	Knox, Emmanuel	50	General Synod.	English.	Clarion.	171
172	William Hesse	Knoxdale, St. Matthew's	55	"	"	Jefferson.	172
173	Joseph H. Keller	Kossuth, St. Mark's	112	"	"	Clarion.	173
174	S. E. Smith	Lamartine, Salem	150	"	"	"	174
175	Isaac K. Wismer	Latrobe, Trinity	392	General Council.	"	Westmoreland.	175
176	George Dietz	" Christ	48	"	German.	"	176
177	G. M. Hendel	Leechburg, Hebron	491	General Synod.	English.	Armstrong.	177
178	M. L. Zweizig	" First	347	General Council.	"	"	178
179	J. C. N. Park	" Grace	75	General Synod.	"	"	179
180	W. W. Leckrone	Leeper, St. Paul's	49	"	"	Clarion.	180
181	Paul Kummer	Leetsdale, St. Matthew's	64	General Council.	"	Allegheny.	181
182	H. L. McMurray	Ligonier, St. James	145	"	German.	Westmoreland.	182
183	Andrew P. Lentz	Lillyville, St. Mark's	50	"	English.	Beaver.	183
184	John W. Schwartz	Limestone, St. Mark's	106	General Synod.	"	Armstrong.	184
185	A. F. Rohr	Lineville, St. Luke's	180	Missouri Synod.	German.	Clarion.	185
186	"	Little Germany, St. Matthew's	83	General Council.	"	"	186
187	"	Logstown	"	Ohio Synod.	English.	Beaver.	187
188	J. A. Beighey	Lowi, St. John's	63	General Council.	German and English.	"	188
189	S. K. Herbst	Manor, Unity	51	General Synod.	English.	Westmoreland.	189
190	F. J. Matter	Manorville, Ev. Lutheran	169	General Council.	"	Armstrong.	190
191	H. L. McMurray	Mansville, Bethel	65	General Synod.	"	Westmoreland.	191
192	F. W. Almendinger	Mars, St. John's	78	Ohio Synod.	English	Butler.	192
193	D. D. Miller	Masonstown, Jacob's	163	General Council.	"	Fayette.	193
194	M. S. Kemp	Maysville, Ev. Lutheran	90	General Synod.	German.	Armstrong.	194
195	J. H. Tarnede	McDonald, Ev. Lutheran	121	General Council.	English.	Washington.	195
196	E. J. Meissner	McKean, Ev. Lutheran	82	"	"	Frie.	196
197	John J. Brubeck	McKeesport, St. John's	167	"	"	Allegheny.	197
198	A. F. Lundquist	" Taber	236	"	"	"	198
199	F. P. T. Stockslager	" Trinity	59	General Synod.	Swedish.	"	199
200	Edmund Kuhl	" Trinity German	78	Missouri Synod.	German.	"	200
201	H. Osterhus	McKee's Rocks, St. Mark's	82	"	"	"	201
202	John H. Tarnede	" St. John's	166	General Council.	"	"	202
203	Robert R. Durst	" Calvary	145	"	English.	"	203
204	Charles Koerner	Meadville, Trinity	114	"	German and English.	Crawford.	204

THE EVANGELICAL LUTHERAN CHURCH OF WESTERN PENNSYLVANIA.—Continued.

NUMBER.	PASTORS.	CHURCHES.	MEMBER-SHIP.	SYNODICAL RELATIONS OF PASTOR.	LANGUAGE USED IN THE SERVICES.	COUNTIES IN WHICH LOCATED.	NUMBER.
239	Oscar Nelson.....	Oil City, Zion.....	49	General Council.	Swedish.	Venango.	239
240	Henry J. Reimann.....	" (Good Hope).....	367	Ohio Synod.	German and English.	"	240
241	G. J. Miller.....	Paradise.....	50	Missouri Synod.	German.	Jefferson.	241
242	Wilson Selner.....	".....	13	General Synod.	English.	"	242
243	Bernard Repass.....	Parker, Christ.....	144	General Council.	"	Armstrong.	243
244	Philip Doerr.....	Penn. Ev. Lutheran.....	59	"	"	Westmoreland.	244
245	E. F. Wischneyer.....	Penn. Township.....	235	Missouri Synod.	German.	Allegheny.	245
246	L. P. G. Jacobs.....	Perrysville (near), St. Paul's.....	165	Ohio Synod.	German and English.	"	246
247	C. E. Krumm.....	" (near), St. John's.....	83	General Council.	"	"	247
248	P. J. C. Glazert.....	".....	71	"	English.	Clarion.	248
249	Bernard Repass.....	Petersburg, St. Peter's.....	50	Ohio Synod.	"	Butler.	249
250	Emmanuel Cronenweitt.....	Petersville, St. John's.....	50	General Synod.	"	Clarion.	250
251	S. E. Smith.....	Pickwick, St. Luke's.....	25	"	"	Indiana.	251
252	W. G. Slonaker.....	Pine Township, Zion.....	22	Missouri Synod.	German.	Allegheny.	252
253	Walter Koenig.....	Pitcairn, Trinity.....	114	General Council.	English.	"	253
254	John Weidley.....	" Mission.....	49	General Synod.	"	"	254
255	Charles P. Wiles.....	Pittsburgh, Bethany.....	366	"	"	"	255
256	Sanford N. Carpenter.....	" Mt. Zion.....	11	"	"	"	256
257	Robert W. Woods.....	" Brushum Ave.....	181	"	"	"	257
258	A. J. Penn.....	Redeemer.....	161	"	"	"	258
259	David H. Geisinger.....	St. Paul's.....	187	"	"	"	259
260	J. L. Smith.....	First.....	80	"	"	"	260
261	William H. Fehr.....	Christ.....	280	"	"	"	261
262	D. Luther Roth.....	St. John's.....	185	"	"	"	262
263	H. Holthusen.....	Grace.....	200	"	"	"	263
264	W. P. Sachs.....	Trinity.....	255	English Missouri Synod.	"	"	264
265	Orlando S. Oglesby.....	St. Andrew's.....	278	"	"	"	265
266	Frank Beiswenger.....	".....	229	Ohio Synod.	"	"	266
267	P. M. Reidenbach.....	Bethlehem.....	250	"	"	"	267
268	C. D. Simon.....	St. John's.....	375	"	German and English.	"	268
269	Paul Brand.....	Zion.....	500	"	German.	"	269
270	Frederick Brand.....	St. Paul's.....	967	Missouri Synod.	German and English.	"	270
271	William Broecker.....	St. Paul's.....	419	"	"	"	271
272	William Broecker.....	First Trinity.....	548	"	"	"	272

THE EVANGELICAL LUTHERAN CHURCH OF WESTERN PENNSYLVANIA.—Continued.

NUMBER.	PASTORS.	CHURCHES.	MEMBER- SHIP.	SYNODICAL RELATIONS OF PASTORS.	LANGUAGE USED IN THE SERVICES.	COUNTIES IN WHICH LOCATED.	NUMBER.
273	Martin A. F. Hein.....	Pittsburgh, Zion.....	589	Missouri Synod.	German.	Allegheny.	273
274	E. F. Wischmeyer.....	" " " " " " " " " "	122	"	"	"	274
275	Philip Andreen.....	Gustavus Adolphus.....	233	General Council.	Swedish.	"	275
276	J. A. Kinell.....	Pittsfield, St. Paul's.....	33	"	"	Warren.	276
277	J. W. Tressler.....	Pleasant Union, Ev. Lutheran.....	51	General Synod.	English.	Armstrong.	277
278	Jesse Dunn.....	Pleasant Unity, St. Paul's.....	250	General Council.	"	Westmoreland.	278
279	M. L. Schmucker.....	Plum Creek, St. John's.....	152	General Synod.	"	Armstrong.	279
280	A. H. Bartholomew.....	Prospect, Emmanuel.....	160	General Council.	"	Butler.	280
281	R. W. Mottern.....	Punxsutawney, First.....	149	General Synod.	"	Jefferson.	281
282	G. J. Mueller.....	" " " " " " " " " "	239	Missouri Synod.	(German.	"	282
283	J. Leonard Fischer.....	Red Bank, Zion.....	205	General Council.	English.	Clarion.	283
284	R. Leonard Fischer.....	" " " " " " " " " "	130	"	"	"	284
285	R. Morris Smith.....	Rehoboth, Ev. Lutheran.....	80	"	"	Beaver.	285
286	Samuel T. Himes.....	Rider's, Ev. Lutheran.....	114	General Synod.	"	Butler.	286
287	A. F. Schaeffer.....	Ringgold, St. James.....	109	General Council.	"	Jefferson.	287
288	A. F. Schaeffer.....	" " " " " " " " " "	100	"	"	"	288
289	Frederick A. Bowers.....	Rochester, Grace.....	53	"	"	"	289
290	G. A. Decker.....	" " " " " " " " " "	471	"	"	Beaver.	290
291	G. A. Decker.....	Rockville, St. Paul's.....	220	General Synod.	German.	"	291
292	W. E. Dickner.....	Rose Township, St. Matthew's.....	165	"	English.	Armstrong.	292
293	W. R. Swickard.....	Ruffsedale, Mt. Zion.....	32	General Council.	"	Jefferson.	293
294	F. J. Matter.....	Rupp's, Christ.....	211	General Synod.	"	Westmoreland.	294
295	James Q. Waters.....	Sagestown, Twelve Apostles.....	86	General Council.	"	Armstrong.	295
296	W. J. Lambert.....	Saltsburg, St. John's.....	43	"	"	Crawford.	296
297	J. M. Stocer.....	Sardis, Christ.....	110	General Synod.	"	Indiana.	297
298	Jonathan Sarver.....	Saxonsburg, St. Paul's.....	50	General Council.	"	Westmoreland.	298
299	B. P. Vankey.....	Scottsdale, St. Paul's.....	70	"	"	Butler.	299
300	J. A. Vanky.....	Stanor's, St. Paul's.....	130	"	"	"	300
301	T. W. Mater.....	Staron, St. Paul's.....	135	"	"	Westmoreland.	301
302	K. Walz.....	Starpsburg, German.....	....	Ohio Synod.	German.	"	302
303	K. Walz.....	Sheffield, Bethania.....	535	Missouri Synod.	"	Mercer.	303
304	F. A. Peterson.....	Sheraden, Trinity.....	215	General Synod.	English.	Allegheny.	304
305	F. A. Peterson.....	" " " " " " " " " "	193	General Council.	Swedish.	Warren.	305
306	G. D. Simen.....	" " " " " " " " " "	30	Ohio Synod.	German and English.	Allegheny.	306

THE EVANGELICAL LUTHERAN CHURCH OF WESTERN PENNSYLVANIA.—Continued.

NUMBER.	PASTORS.	CHURCHES.	MEMBERS.	SYNOCDAL RELATIONS OF PASTOR.	LANGUAGE USED IN THE SERVICES.	COUNTIES IN WHICH LOCATED.	NUMBER.
307	A. F. Rohr	Shipperville, Emmanuel	130	Ohio Synod.	German and English.	Clarion.	307
308	Joseph H. Keller	" " " " " " " "	118	General Synod.	English.	"	308
309	Wilson Yeisley	Shotts, St. John's	60	General Council.	"	Armstrong.	309
310	O. Mees	Shousewren	16	Ohio Synod.	German and English.	Allegheny.	310
311	Shile Miller	Smithsburg, Salem	153	General Synod.	English.	Indiana.	311
312	"	Smithton, St. Stephen's	124	General Council.	"	Westmoreland.	312
313	C. L. Wisswaesser	South Bend, St. Jacob's	12	General Synod.	"	Armstrong.	313
314	J. A. Frischkorn	South Sharon, Grace	20	General Council.	"	Meeker.	314
315	"	" " " " " " " "	124	Slavonian Synod.	Slavonian.	"	315
316	Ernest O. Graham	Springdale, St. Mark's	400	General Council.	English.	Allegheny.	316
317	Samuel T. Hines	" " " " " " " "	138	General Synod.	"	Baldwin.	317
318	Samuel T. Hines	" " " " " " " "	90	"	"	"	318
319	"	" " " " " " " "	90	"	"	"	319
320	T. J. Frederick	Spring Church	168	General Synod.	English.	Armstrong.	320
321	W. B. Clancy	Squire Hill, St. John's	61	"	"	Clarion.	321
322	H. K. Shanor	Stone Church, St. John's	50	General Council.	"	Butler.	322
323	J. Milton Snyder	Strongstown	40	General Synod.	"	Indiana.	323
324	G. W. McSherry	Sugar Creek Township, Mt. Pleasant	443	"	"	Armstrong.	324
325	"	Summitt, Zion	39	Missouri Synod.	German.	"	325
326	G. B. Weaver	Surgeon's Hall, North Zion	37	General Synod.	English.	"	326
327	C. V. Sheatsley	" " " " " " " "	45	Ohio Synod.	German and English.	Allegheny.	327
328	A. R. Longanecker	Swissvale, St. John's	16	General Synod.	English.	"	328
329	B. E. Shanor	Tarentum, Trinity	112	"	"	"	329
330	Ernest O. Graham	" " " " " " " "	42	General Council.	German and English.	"	330
331	George Anschler	" " " " " " " "	60	"	English.	"	331
332	W. S. Ulrich	Ten Mile, Mt. Calvary	26	"	Swedish.	Washington.	332
333	Oscar Nelson	Tidoute, Salem	80	"	"	Warren.	333
334	"	Titusville, Emmanuel	269	"	Swedish and English.	Crawford.	334
335	Shile Miller	Trade City, Ev. Lutheran	126	General Synod.	English.	Indiana.	335
336	Walter Kienig	Traylor City, Mission	226	Missouri Synod.	German.	Allegheny.	336
337	J. Elmer Rittle	Turtle Creek, Alpha	226	General Synod.	English.	"	337
338	Ernest A. Trabant	Uniontown, St. Paul's	209	General Council.	"	Fayette.	338
339	Holmes Dwyer	Vandergrift, First	270	"	"	"	339
340	George Betswanger	Vandergrift Heights, St. Paul's	90	"	"	Westmoreland.	340

THE EVANGELICAL LUTHERAN CHURCH OF WESTERN PENNSYLVANIA.—*Concluded.*

NUMBER.	PASTORS.	CHURCHES.	MEMBER-SHIP.	SYNODICAL RELATIONS OF PASTOR.	LANGUAGE USED IN THE SERVICES.	COUNTIES IN WHICH LOCATED.	NUMBER.
341	James O. Waters	Venango, Zion	21	General Council.	English.	Crawford.	341
342	James M. Wonders	" First	50	General Synod.	"	"	342
343	Ira M. Wallace	Verona, Trinity	70	General Council.	"	Allegheny.	343
344	R. Morris Smith	Vicory, Trinity	28	"	"	Beaver.	344
345	P. J. C. Glatzert	Wall Rose, St. Matthew's	100	"	German and English.	"	345
346	D. W. Lecrone	Walters, Amity	27	General Synod.	English.	Clarion.	346
347	A. B. Markley	Warren, First	515	General Council.	"	Warren.	347
348	Carl Henderson	" Scandinavia	200	"	Swedish.	"	348
349	Lewis Larsen	" Danish	50	United Danish Synod.	Danish.	"	349
350	Charles H. Hemsath	Washington, First	160	General Council.	German and English.	Washington.	350
351	J. Milton Snyder	Wehrum, Mission	100	General Synod.	English.	Indiana.	351
352	A. H. Bartholomew	West Liberty, St. John's	40	General Council.	"	Butler.	352
353	I. M. Stover	Westmoreland, Bethesda	90	General Synod.	"	Westmoreland.	353
354	Ezra L. Reed	West Newton, Christ	220	General Council.	German and English.	"	354
355	A. F. Lundquist	Wick Haven, Mission Station	237	"	Swedish.	Fayette.	355
356	I. B. Markward	Wilkinsburg, Calvary	106	General Synod.	English.	Allegheny.	356
357	John F. Heckert	" St. Paul's	100	General Council.	"	"	357
358	H. C. Michael	" Trinity	109	"	"	"	358
359	John W. Schwartz	Wilmerding, Christ	109	General Synod.	"	Armstrong.	359
360	Andrew P. Lentz	Wurtenberg, Ev. Lutheran	253	"	"	Lawrence.	360
361	I. W. Tressler	Wurtenberg, near, Zion	40	General Council.	"	Armstrong.	361
362	E. Sieger	Yatesboro, Christ	70	General Synod.	"	Armstrong.	362
363	G. W. Siagle	Yockey's St. James'	262	General Council.	"	Westmoreland.	363
364	Carl Henderson	Youngstown, St. James	37	"	"	Warren.	364
365	W. A. Billheimer	Youngstown, Zion	32	"	Swedish.	Warren.	365
366	Leo O. Bense	Youngwood, St. Luke's	203	"	English.	Westmoreland.	366
367	Oscar D. Miller	Zelienople, English	235	"	German and English.	Butler.	367
368	"	" St. Peter's	190	"	German.	"	368
369	J. G. Butz	" St. Paul's	190	Ohio Synod.	"	"	369

APPENDIX B

PASTORS OF THE PITTSBURGH SYNOD

1845-1904

TOGETHER WITH

A COMPLETE LIST OF LICENSURES AND ORDINATIONS

This list of pastors is arranged according to the following order: Pittsburgh Synod, (Independent) 1845-1853; Pittsburgh Synod (in connection with the General Synod) 1853-1866; Pittsburgh Synod (Independent), 1866-1867; Pittsburgh Synod (in connection with the General Synod), 1868-1904. The date of entrance given is the date of public reception into the Synod. The date of departure is the date given by the President's report. The names of charges are constantly changing, and the reader must always keep this in mind in consulting this table. The list does not include the Indiana county pastors from 1842 to 1887, who were then members of the Alleghany Synod.

PASTORS OF THE PITTSBURGH SYNOD FROM 1845 TO 1904.

*==STILL A MEMBER OF THE SYNOD.

NUMBER.	PASTORS.	CHARGES SERVED.	YEAR OF RECEPTION.	TIME OF DISMISSAL.	GENERAL REMARKS.	NUMBER.
1	Michael John Steck.	Greensburg and Westmoreland county.	1845	Died September 1, 1848.	President of Synod 1845-1848.	1
2	William Alfred Passavant	Pittsburg, General Supply, Editor, etc.	1845	Adhered to the General Council in 1867.	President of Synod 1860-1862. Secretary of Synod 1845. Missionary President 1850-1856.	2
3	Gottlieb Bassler.	Zelienople and Butler county.	1845	Adhered to the General Council in 1867.	President of Synod 1848-1850; 1856-1858; 1865-1867. Ordained by the Synod.	3
4	George Frederick Ehrenfeld.	Salem, Forks, Brookville.	1845	Died July 26, 1876.	President of Synod 1852 and 1867. Loyal to the General Synod in 1867.	4
5	Abraham Weills	Washington, Jacobs.	1845	Died July 16, 1886.	Absent from the Greenville convention. Loyal to the General Synod in 1867.	5
6	Samuel David Witt	Shippenville.	1845	Died August 27, 1851.	Secretary of Synod 1848-1849.	6
7	Elihu Rathbun.	Mercer, Rider's, Sandy Lake.	1845	Given an honorable general dismission in 1854.	President of Synod in 1854.	7
8	David Earhart	Leeburg, St. Michael's, Bethel, etc.	1845	United with the Kansas Synod in 1867.	Licensed and ordained.	8
9	George J. Donmeyer.	Salem, Fryburg.	1845	Dismissed to N. Illinois Synod May 28, 1850.	Ordained.	9
10	Henry Esensee	Forks.	1845	Deposed in 1851.	Licensed and ordained.	10
11	Herman Eggers	No pastorate. Lake Shore mission, Nashville.	1845 1866	{ Dismissed to Wilkesbarre, Pa., October, 21, 1845. Adhered to the General Council in 1867.	{ Licensed by the Synod. Absent from the Greenville convention.	11

PASTORS OF THE PITTSBURGH SYNOD FROM 1845 TO 1904.—Continued.

NUMBER.	PASTORS.	CHARGES SERVED.	YEAR OF RECEP- TION.	TIME OF DISMISSAL.	GENERAL REMARKS.	NUMBER.
12	Michael Schweigert	Allegheny, Washington, Clar- ion and Armstrong counties.	1845	Adhered to the General Council in 1867.	Licensed and ordained	12
13	Solomon Weills	North Zion	1845	Dismissed to Olive Branch Synod May 24, 1856.	Licensed and ordained	13
14	Henry Ziegler	Traveling missionary	1845	Dismissed to East Penna. Synod May 28, 1850.	Missionary President 1845-1850. (Ordained by the Synod.)	14
15	John George Young	Red Bank	1846	Removed to the West in 1867.	Absent from Greenville meeting.	15
16	William C. Uhl	Licking	1846	Dismissed to Alleghany Synod May 30, 1848.	Licensed	16
17	George B. Holmes	Freeport, North Zion	1846	License not renewed in 1848.	Licensed	17
18	John Baptist Madhett	Pittsburg, German	1847	License not renewed in 1848.	Licensed	18
19	P. N. Nells	Clarion county	1847	Dismissed to Alleghany Synod July 27, 1859.	Licensed	19
20	William Sadler Emery	West Newton	1847		President of Synod 1853-1854. Secretary of Synod 1850-1851.	20
21	John Rugan	Greensburg, English	1847	Dismissed to New York in 1858.	Ordained	21
22	Daniel Maier	McKeesport, German	1847	Withdrew irregularly in 1850.	Licensed	22
23	William Sigelen	Pittsburg, German	1847	Withdrew to Ohio Synod in 1848.	Licensed	23
24	Caspar Braun	Beaver mission	1847	{ Withdrew to found the Texas Synod, 1851. Dismissed for non-attendance in 1858. }	{ Licensed and ordained. First President of the Texas Synod	24
25	Eli Fair	Houston mission	1854	Dismissed to Alleghany Synod September 1, 1852.	Licensed and ordained	25
26	Herman Mantz	North Washington, State Road. Prospect, German	1848	Died December 16, 1853.	Licensed and ordained	26
27	Henry Weickel	Meadville, Warren, Venango, Clawford mission	1848	Dismissed to Penna. Synod May 15, 1864.	Licensed and ordained	27
28	C. M. Shepperson	Mercer mission	1848	Dismissed to Virginia Synod May 28, 1850.	Licensed	28
29	Frederick Zimmerman	Wheeling, German; New Castle mission	1849	Dismissed to Maryland Synod in 1862.	Licensed and ordained	29

PASTORS OF THE PITTSBURGH SYNOD FROM 1845 TO 1904.—Continued.

NUMBER.	PASTORS.	CHARGES SERVED.	YEAR OF RECEPTION.	TIME OF DISMISSAL.	GENERAL REMARKS.	NUMBER.
30	Augustus Clemens Ehrenfeld	{ Worthington, Tarentum..... General Supply..... }	1849 1887	{ (Dismissed to Alleghany Synod) July 9, 1863. Died March 10, 1897..... }	{ President of Synod in 1855. Secretary of Synod 1852- 1854..... }	30
31	Joseph Welker.....	{ Salem..... Brookville..... Retired..... }	1849 1862 1872	{ Removed to Lycoming Co. in 1853. Retired in 1862 be- cause of mental trouble. Died October 20, 1895..... }	{ Licensed and ordained. Ab- sent from the Greenville convention. Always loyal to the General Synod.... }	31
32	Michael Eyster	Greensburg, English	1850	Died August 10, 1853.....	.....	32
33	George Hammer.....	Mercer and Shenango missions. Licking, Canada.....	1850 1850	Dismissed to East Ohio Synod April 9, 1853..... Helped to found Canada Synod July 18, 1861 .....	.....	33
34	Jeremiah Fishburn.....	.....	1850	.....	.....	34
35	Jacob Neff Burket	St. James'	1851	Dismissed to Alleghany Synod in 1853.....	First President of the Canada Synod.. ..	35
36	John Brown Breckenridge.....	North Washington, Licking ...	1851	Adhered to the General Council in 1867 .....	.....	36
37	Charles F. Diehl.....	Canada.....	1851	Dismissed to the Ohio Synod October 9, 1856	Absent from the Greenville con- vention. Ordained by the Synod.....	37
38	Thomas Steck	Millerstown, Kellersburg, Lick- ing.....	1851	Dismissed to the Ohio Synod October 9, 1856	Licensed and ordained	38
39	H. C. Kühler	Beaver, German	1851	Dismissed to the Penna. Synod September 26, 1856.....	Licensed and ordained	39
40	Emanuel Würster	Canada.....	1851	Dismissed to the Canada Synod in 1862.....	Licensed and ordained	40
41	William Berkemeier.....	Pittsburgh, German; Wheeling, German	1851	Helped to organize the Canada Synod July 18, 1861 ..	Licensed and ordained	41
42	Henry Reck.....	Birmingham, Chartiers, Alle- gheny.....	1851 1852	Adhered to the General Council in 1867..... Adhered to the General Council in 1867.....	Licensed and ordained	42

PASTORS OF THE PITTSBURGH SYNOD FROM 1845 TO 1904.—Continued.

APPENDIX B.

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NUMBER.	PASTORS.	CHARGES SERVED.	YEAR OF RECEPTION.	TIME OF DISMISSAL.	GENERAL REMARKS.	NUMBER.
43	John A. Nuner	Crawford mission, Franklin, New Lebanon	1852	Dismissed to Alleghany Synod June 3, 1862	Secretary of Synod 1855 to 1857. President of Synod 1863 to 1865. Licensed and ordained.	43
44	Lewis Marchand Kuhns	Freeport, Leechburg	1852	Dismissed to English Synod of Ohio in 1856	Ordained	44
45	John George Ellinger	Shippenville, Salem	1852	Dismissed to N. Indiana Synod July 24, 1862	Licensed and ordained	45
46	William Patton Ruthrauff	Canton, Fort Wayne	1852	Called to Dansville, N. V. in 1856. Embraced Swedenborgianism in 1857	Licensed and ordained	46
47	Charles H. Hersh	St. James'	1853	Dismissed to Maryland Synod September 7, 1853	Licensed and ordained	47
48	F. W. Tierk	Canada	1853	Dismissed to Maryland Synod September 7, 1853	Pastor at Donegal from 1850 to 1853	48
49	Joseph R. Focht	Donegal	1853	Dismissed to Maryland Synod September 7, 1853	Pastor at Donegal from 1850 to 1853	49
50	Samuel Bachman Lawson	Fryburg, Shippenville, West Newton	1854	Died February 7, 1865	Dismissed to East Penna. Synod in 1856	50
51	Milton Valentine	Chartiers, Greensburg	1854	Dismissed to Miami Synod June 1, 1858	Ordained	51
52	Victor Lafayette Conrad	No pastorate	1854	Dismissed to Miami Synod May 3, 1855	Licensed	52
53	William Hillis Wynn	Ligonier	1854	Accepted a call to Alliance, Ohio, in 1865	Licensed and ordained	53
54	Jeremiah H. Brown	Mercer, Fayetteville, Freeport	1854	Withdrawn irregularly to Ohio Synod in 1860	Licensed and ordained	54
55	Carl Friedrich Wilhelm Brecht	Millerstown, German	1855	Dismissed to Alleghany Synod October 8, 1855	Licensed	55
56	Lewis Jacob Bell	No regular pastorate	1855	Dismissed to East Penna. Synod June 16, 1855	Licensed	56
57	Samuel Domer	No regular pastorate	1855	Adhered to the General Council in 1867	Secretary of Synod in 1861. Missionary President 1865-1867. Licensed and ordained.	57
58	William Frederick Ulery	Greensburg, Greenville	1855	Adhered to the General Council in 1867	Secretary of Synod in 1861. Missionary President 1865-1867. Licensed and ordained.	58

PASTORS OF THE PITTSBURGH SYNOD FROM 1845 TO 1904.—*Continued.* •

NUMBER.	PASTORS.	CHARGES SERVED.	YEAR OF RECEPTION.	TIME OF DISMISSAL.	GENERAL REMARKS.	NUMBER.
59	Asa Harris Waters.....	Butler, Prospect	1855	Adhered to the General Council in 1867.	Secretary of Synod 1858-1860. Absent from the Greenville convention. Licensed and ordained	59
60	Gustav A. Reiche.....	Canada	1855	Embraced Swedenborgianism in 1858....	Ordained	60
61	Carl A. Brockmann	Erie.....	1855	Deposed in 1860 .....	.....	61
62	Jacob Smith Lawson	North Zion, Chartiers, Supply pastor.....	1855	Adhered to the General Council in 1867	Licensed and ordained	62
63	Matthias Frederick Dethlefs	Editor Lutheran Monthly	1857*	Dismissed to Ohio Synod Aug. 16, 1858.	.....	63
64	John Kauforth Melhorn	Allegheny, German	1856	Adhered to the General Council in 1867.	.....	64
65	Charles Porterfield Krauth	Jacob's, Bruceton, Freeport	1856	Dismissed to Penn. Synod, May 15, 1860.	.....	65
66	George Gaumer.....	Pittsburgh.....	1857	Adhered to the General Council in 1867.	.....	66
67	Aaron Yetter	Donegal.....	1857	Adhered to the General Council in 1867.	Loyal to the General Synod. Absent from the Greenville convention....	67
68	Jacob Humbarger Wright.....	St. James.....	1857	Removed to Iowa in 1867.....	Loyal to the General Synod in 1867	68
69	William T. Strobel.....	Brookville, Freeport, Bethel, Harolds, Manor, New Derry. New Castle.....	1857*	Dismissed to the Hartwick Synod Aug. 29, 1859	.....	69
70	John Adam Haengerer	Canada.....	1857	Helped to organize the Canada Synod July 18, 1861.....	Licensed and ordained	70
71	Herman Gilbert	Birmingham; Allegheny, German	1857	Adhered to the General Council in 1867.	Licensed and ordained	71
72	Isaiah Jesse Delo	Venango	1858	Dismissed to the East Ohio Synod in 1861	.....	72
73	Carl F. W. Rechenberg	Brookville.....	1869	Dismissed to " Wittenberg " 1872	} President of Synod in 1871	73
74	John Amos Delo	Venango	1875	" " Hartwick " 1880	} Licensed and ordained	74
75	Henry Bräschler	Canada.....	1858	Helped organize Canada Synod July 18, 1861.....	.....	75
76	Henry Wely Kuhns	North Washington, Apollo.....	1858	Died in 1864	Chaplain of the 11th Penna. Reserves	76
77	Jacob Singer	McKeesport, German	1858	Removed to Evansville, Ind. in 1859....	Licensed	77
78	Frederick Ruthrauf.....	No regular pastorate	1858	Dismissed to Alleghany Synod March 19, 1859	Licensed	78
		Brookville, North Washington.	1858	Dismissed to English Synod of Ohio Sept. 15, 1864.....	Licensed and ordained	77
		Worthington.....	1859	Died September 18, 1859.....	.....	78

PASTORS OF THE PITTSBURGH SYNOD FROM 1845 TO 1904.—*Continued.*

NUMBER.	PASTORS.	CHARGES SERVED.	YEAR OF RECEPTION.	TIME OF DISMISSAL.	GENERAL REMARKS.	NUMBER.
79	Robert Neuman.....	Pittsburgh, German.....	1859	Removed to Castle Garden mission in 1865.		79
80	David Carver.....	Canton, Greensburg.....	1859	Died September 30, 1865.	Missionary President 1861 to 1865..	80
81	John Wolfley.....	North Zuni, Apollo.....	1859	Adhered to the General Council in 1867.		81
82	William Bradshaw Bachell..	Salem, Shippenville, Venango..	1859	Adhered to the General Council in 1867.	Absent from the Greenville convention	82
83	L. H. Gerndt.....	Canada.....	1859	Helped to organize the Canada Synod in 1861.....	Ordained	83
84	Christian Dietrich Ullery.....	Birmingham	1859	Dismissed to Penna. Synod May 11, 1862.	Licensed and ordained	84
85	Henry Hoch.....	Canada; East Liberty, German..	1859	Abandoned the ministry May 11, 1862.	Licensed and ordained	85
86	David McKee.....	Crooked Creek.....	1859	Adhered to the General Council in 1867.	Licensed and ordained	86
87	C. F. A. Kuessman.....	Canada.....	1859	Helped to organize the Canada Synod July 18, 1861.....		87
88	Ruben Hill.....	Pittsburgh.....	1860	Dismissed to New York Synod in 1866..	Licensed and ordained	88
89	F. K. Ehinger.....	Canada.....	1860	Method of withdrawal not recorded....		89
90	Isaac Brenneman.....	Fryburg, Franklin, New Lebanon	1860	Adhered to the General Council in 1867.		90
91	John Adam Earnest.....	Kittanning.....	1860	Dismissed to the Maryland Synod Feb. 2, 1870.....	Secretary of Synod 1863-1864. Missionary President 1868-1869. Loyal to the General Synod. Licensed and ordained	91
92	Charles Lewis Ehrenfeld.....	No regular pastorate.....	1860	Dismissed to the Alleghany Synod July 15, 1860.....	Licensed	92
93	Solomon Jesse Berlin.....	No regular pastorate.....	1860	Dismissed to the Alleghany Synod in 1861.	Licensed	93
94	J. N. Muenzinger.....	Canada.....	1860	Helped to organize the Canada Synod July 18, 1861.....	Licensed	94
95	Charles Witmer.....	Worthington.....	1861	Dismissed to Penna. Synod Oct. 9, 1863.		95
96	John Henry Hunton.....	Canada.....	1861	Dismissed to Canada Synod in 1862..		96
97	John H. Fritz.....	Butler county.....	1861	Adhered to the General Council in 1867.	Licensed and ordained	97
98	Ananias S. Miller.....	Licking, Kittanning, North Washington, Millerstown....	1861	Dismissed to Iowa Synod July 19, 1882.	Loyal to the General Synod in 1867..	98
99	S. R. Griffith.....	No regular pastorate.....	1861	Dismissed to Maryland Synod in 1863..	Licensed	99

PASTORS OF THE PITTSBURGH SYNOD FROM 1845 TO 1904.—*Continued.*

NUMBER.	PASTORS.	CHARGES SERVED.	YEAR OF RECEPTION.	TIME OF DISMISSAL.	GENERAL REMARKS.	NUMBER.
100	James Quigley Waters	Salem, Shippenville, Wash- ton county	1861	Dismissed to East Penna. Synod in 1865.	Licensed and ordained	100
101	Josiah McPherrin	Middle Lancaster, Pine Creek ..	1861	Withdrew application for re-licensure in 1863	Licensed in 1861 and 1862	101
102	C. Baumann	Fort Wayne	1862	Adhered to the General Council in 1867.	Absent from the Greenville conven- tion	102
103	John Henry Wilbrandt Suck- enberg	Erie; Pittsburgh, Messiah	1862	Dismissed to Miami Synod Sept. 22, 1873.	Loyal to the General Synod in 1867.	103
104	Peter Good Bell	Trentum	1862	Dismissed to the Allegheny Synod in 1865.	Licensed and ordained	104
105	John G. Pfuhl	Bridgewater, Steubenville	1862	Adhered to the General Council in 1867.	Licensed and ordained	105
106	Hugo B. Kuhn	East Liberty and Lawrenceville, German	1862	Dismissed to the West. Penna. Synod Oct. 17, 1864 .....	.....	106
107	John Heinrich Conrad Schier- enbeck	New Castle	1863	Adhered to the General Council in 1867.	Absent from the Greenville conven- tion	107
108	Victor Miller	Fayetteville	1863	Dismissed to Maryland Synod Sept. 8, 1871	Independent from 1867 to 1868 and loyal to the General Synod	108
109	Samuel Bacon Barnitz	Wheeling	1863	Dismissed to Iowa Synod Aug. 31, 1882.	President of Synod 1872-1874. Sec- retary of Synod in 1867. Loyal to the General Synod in 1867	109
110	Josiah B. Fox	Salem, Shippenville	1863	Adhered to the General Council in 1867.	Absent from the Greenville conven- tion	110
111	Josiah S. Renninger	New Derry mission	1863	Dismissed to the Penna. Synod Feb. 6, 1864	Licensed	111
112	Henry Warren Roth	Birmingham	1863	Adhered to the General Council in 1867.	Secretary of Synod in 1867.	112
113	Henry Gathers	Kellersburg	1864	Dismissed to Evangelical Association in 1871	Licensed and ordained	113
114	John George Goettman	Allegheny, Trinity	1864*	.....	Loyal to the General Synod in 1867. Secretary of Synod 1865-1866. President, 1868-1870. Missionary President in 1867. Loyal to the General Synod	114

PASTORS OF THE PITTSBURGH SYNOD FROM 1845 TO 1904.—Continued.

NUMBER.	PASTORS.	CHARGES SERVED.	YEAR OF RECEPTION.	TIME OF DISMISSAL.	GENERAL REMARKS.	NUMBER.
115	Haps Joachim Heinrich	Worthington, West Newton.	1864	Adhered to the General Council in 1867.	.....	115
116	Leonke	Webster, Ohio.	1864	Adhered to the General Council in 1867.	Absent from the Greenville convention	116
117	Michael Kuchler.	Good Hope.	1864	Adhered to the General Council in 1867.	.....	117
118	Duncan McVicker Kemmer.	New Lebanon, Venango, Saegertstown.	1864	Adhered to the General Council in 1867.	Licensed and ordained	118
119	Jonathan Sarver.	Zellenople, Leechburg.	1865	Dismissed to the Alleghany Synod in 1865	Licensed	119
120	Michael Colver	Apollo, Bethel, Hankey S.	1868	Dismissed to the Central Penna. Synod in 1876	Licensed by the Synod. Secretary of Synod 1872-1874	120
121	Abraham Mill Strauss.	Blairsville.	1887	Dismissed to the N. Illinois Synod in 1889	.....	121
122	George Anthony Wentzel.	Fryburg.	1865	Dismissed to Maryland Synod May 23, 1870.	Loyal to the General Synod in 1867.	122
123	Adolf Leopold Benze.	Pittsburgh, German.	1865	Adhered to the General Council in 1867.	.....	123
124	J. J. Kuchler.	Warren	1865	Adhered to the General Council in 1867.	.....	124
125	Carl F. Boehner	East Liberty, German.	1865	Adhered to the General Council in 1867.	.....	125
126	John P. Heintz.	Erie	1865	Adhered to the General Council in 1867.	.....	126
127	Samuel Franklin Breckenridge.	West Newton.	1865	Dismissed to Alleghany Synod Oct. 23, 1866.	.....	127
128	William Morris Wilson	Westmoreland.	1865	Dismissed to Wittenberg Synod July 28, 1870.	Loyal to the General Synod in 1870.	128
129	William Elder Crebs	Bethlehem, North Zion, Hankey's, Jacob's.	1865	Adhered to the General Council in 1867	.....	129
130	Henry Eyster Jacobs.	Lackawanna, Kellersburg.	1866	Dismissed to Maryland Synod in 1873.	Loyal to the General Synod in 1867	130
131	George Washington Frederick	Jefferson county.	1882	Dismissed to Alleghany Synod in 1883.	.....	131
132	Henry Acker	No regular pastorate.	1887	Retired.	.....	132
133	Jacob Lawson Smith	No regular pastorate.	1866	Adhered to the General Council in 1867.	Licensed	133
134	John Keller Plitt.	Zellenople.	1866	Adhered to the General Council in 1867.	Adhered to the General Council in 1867.	134
135	E. F. Giese.	Jacob's.	1866	Adhered to the General Council in 1867.	Adhered to the General Council in 1867.	135
		Erie.	1866	Adhered to the General Council in 1867.	.....
		Greensburg.	1866	Adhered to the General Council in 1867.	.....
		East Liverpool, Rochester.	1866	Adhered to the General Council in 1867.	.....

PASTORS OF THE PITTSBURGH SYNOD FROM 1845 TO 1904.—Continued.

NUMBER.	PASTORS.	CHARGES SERVED.	YEAR OF RECEPTION.	TIME OF DISMISSAL.	GENERAL REMARKS.	NUMBER.
136	Solomon Hiram Swingle.....	Bruceston.....	1866	Adhered to the General Council in 1867.	.....	136
137	Carl Jaeckel.....	Philipsburg, New Castle, Bethlehem.....	1866	Adhered to the General Council in 1867.	.....	137
138	John D. English.....	St. James'.....	1867	Adhered to the General Council in 1867.	.....	138
139	Lewis Hippee.....	Prospect.....	1867	Adhered to the General Council in 1867.	.....	139
140	John Alleman Kunkleman.....	No regular pastorate.....	1867	Adhered to the General Council in 1867.	.....	140
141	Ferdinand C. H. Lampe.....	Wheeling, German.....	1867	Adhered to the General Council in 1867.	.....	141
142	Samuel Laird.....	Pittsburgh.....	1867	Adhered to the General Council in 1867.	.....	142
143	G. Bachmann.....	Nashville.....	1867	Adhered to the General Council in 1867.	.....	143
144	Frank Richards.....	Chicago mission.....	1867	Adhered to the General Council in 1867.	.....	144
145	William Kopp.....	No regular pastorate.....	1867	Adhered to the General Council in 1867.	.....	145
146	Bernhard J. Zahn.....	No regular pastorate.....	1868	Adhered to the General Council in 1867.	Licensed.....	146
147	Alexander MacLaughlin.....	North Zion, Freeport.....	1868	Dismissed to N. Indiana Synod in 1874.	Missionary President in 1867.....	147
148	John William Schwartz.....	Vaughn, Westmoreland, Tarentum.....	1885	Dismissed to N. Indiana Synod in 1900.	Secretary of Synod 1869-1871. President of Synod 1875-1877. Missionary President 1878-1882 and 1884-1885.....	148
149	Henry Hosea Hall.....	Leechburg, Freeport, Monongahela.....	1868	Dismissed to East Ohio Synod Jan. 13, 1877.....	Licensed and ordained. Secretary of Synod 1875-1876.....	149
150	John Frees Dietterich.....	Salem, Shippenville.....	1869	Dismissed to Alleghany Synod Mch. 19, 1872.....	.....	150
151	David L. Ryder.....	No regular pastorate.....	1880	Died August 11, 1903.....	.....	151
152	Thomas Atkinson.....	Monongahela.....	1869	Dismissed to Alleghany Synod in 1872.	Licensed and ordained.....	152
153	Samuel S. Stouffer.....	No regular pastorate.....	1869	Dropped from the roll in 1882.....	Ordained.....	153
154	Andrew Wiggins McCullough.....	Licking, West Sunbury.....	1870	Dismissed to Alleghany Synod in 1875.	.....	154
155	Lee Mechling Heilman.....	North Zion.....	1882	Dismissed to Alleghany Synod in 1884.	.....	155
156	John B. Miller.....	Maysville.....	1870	Dismissed to Alleghany Synod in 1876.	.....	156
		No regular pastorate.....	1887	Dismissed to Congregationalists in 1902.	Ordered.....	154
		No regular pastorate.....	1870	Dismissed to N. Illinois Synod in 1871.	Licensed.....	155
		Kittanning, Fayetteville.....	1870	Dismissed to East Ohio Synod April 29, 1872.....	.....	156

PASTORS OF THE PITTSBURGH SYNOD FROM 1845 TO 1904.—Continued.

NUMBER.	PASTORS.	CHARGES SERVED.	YEAR OF RECEPTION.	TIME OF DISMISSAL.	GENERAL REMARKS.	NUMBER.
157	William S. Porr.....	Fryburg.....	1870	Dismissed to East Penna. Synod July 29, 1874.....	.....	157
158	Francis Trout Hoover	Leechburg.....	1870	Dismissed to East Penna. Synod March 1, 1881.....	President of Synod 1878-1880. Missionary President 1872-1874.....	158
159	John Wesley Reese.....	{ Licking, North Washington, Millerstown.....	1871	Dismissed to Susquehanna Synod Dec. 14, 1875.....	.....	159
		{ Homer City.....	1887	Dismissed to West Penna. Synod April 23, 1889.....	.....
160	Peter Gheen.....	Salem, Shippenville.....	1872	Dismissed to Central Illinois Synod March 11, 1873.....	.....	160
161	Josiah Frederick Cressler....	Maysville, Millerstown.....	1872	Dismissed to East Ohio Synod June 18, 1879.....	.....	161
162	John William Finkbeiner.....	Apollo.....	1872	Dismissed to East Penna. Synod April 3, 1873.....	.....	162
163	Daniel Webster Leitzell.....	Licking, Jefferson county.....	1873	Died July 1, 1901.....	.....	163
164	George Washington Leisher.....	Fayetteville, Kittanning.....	1873	Dismissed to Central Penna. Synod Nov. 8, 1885.....	President of Synod 1881-1883. Secretary of Synod 1877-1879. Licensed and ordained.....	164
165	James M. Wonders	Brookville, Shippenville, Fay, Fryburg, Venango.....	1873*	.....	Licensed and ordained.....	165
166	Calvin Star Coates.....	Salem, Shippenville.....	1874	Dismissed to Iowa Synod Jan. 26, 1877.....	.....	166
167	Thomas Charles Billheimer....	North Zion.....	1879	Died March 13, 1882.....	.....	167
		Pittsburgh, Messiah.....	1874	Dismissed to East Penna. Synod Nov. 14, 1877.....	Missionary President 1875-1877.....	167
168	David Townsend.....	Kellersburg, Rider's.....	1874	Deposed in 1877.....	Ordained.....	168
169	Ferdinand William Elias Peschau	No regular pastorate.....	1874	Dismissed to Nebraska Synod Nov. 4, 1876.....	Licensed and ordained.....	169
170	John H. Houseman.....	Turtle Creek, North Zion.....	1874	Dismissed to East Ohio Synod Aug. 28, 1878.....	Licensed and ordained.....	170

PASTORS OF THE PITTSBURGH SYNOD FROM 1845 TO 1904—Continued.

NUMBER.	PASTORS.	CHARGES SERVED.	YEAR OF RECEPTION.	TIME OF DISMISSAL.	GENERAL REMARKS.	NUMBER.
171	{ David Rittenhouse Porter Barry	Freeport	1875	Dismissed to Alleghany Synod Jan. 28, 1881.		171
172	{ David E. Reed Fryburg	Supply pastor	1894*	Dismissed to Nebraska Synod in 1896.		172
173	{ Ozias Franklin Harshman. Wilson Selner	{ Hankey's, Mt. Carmel Duquesne, McKeesport	{ 1876 1893	{ Dismissed to Miami Synod Oct. 1, 1879. Dismissed to East Ohio Synod Sept. 24, 1901.	{ Licensed and ordained.	173
174	{ Wilson Selner George Francis Schaeffer	{ Kellersburg, Brookville. Apollo	1876	Dismissed to Alleghany Synod May 10, 1882.		174
175	{ George Francis Schaeffer Lewis Hay	{ Apollo Given an ad-interim license.	{ 1876 1877	{ Dismissed to N. Carolina Synod in 1882. Dismissed to Maryland Synod Sept. 20, 1877.		175
176	{ Lewis Hay Adam Conrad Felker	{ Brookville, Leechburg Indiana	{ 1880 1887*	{ Dismissed to Alleghany Synod April, 1885.	{ Licensed	176
177	{ Adam Conrad Felker James T. Kendall	{ Salem, Shippenville, Millers- town, Freeport.	1877	Dismissed to East Penna. Synod March 5, 1882.		177
178	{ James T. Kendall Martin Luther Smith	{ Fryburg.	1877	Dismissed to East Penna. Synod July 30, 1880.	Ordained	178
179	{ Martin Luther Smith Michael Gordon Earhart	{ North Washington. Fayetteville, Westmoreland.	{ 1877 1877	{ Dismissed to Wittenberg Synod Oct. 27, 1879. Dismissed to West Penna. Synod April 12, 1886.		179
180	{ Michael Gordon Earhart Charles Litsinger Streamer	{ Fayetteville, Westmoreland. West Sunbury, North Washing- ton	{ 1877 1878	Dismissed to Alleghany Synod in 1885.	{ President of Synod in 1884 and 1900. Missionary President in 1883	180
181	{ Charles Litsinger Streamer John E. Lerch	{ Smicksburg, Harold's No regular pastorate.	{ 1888* 1878	{ Dismissed to Olive Branch Synod July 9, 1879.	{ Licensed	181
182	{ John E. Lerch Luther Albertus Burrell	{ Vaughn, Westmoreland. No regular pastorate.	{ 1897 1878	{ Dismissed to East Ohio Synod in 1904. Dismissed to N. Y. and N. J. Synod July 29, 1879.		182
183	{ Luther Albertus Burrell George A. Bowers	{ Pittsburg, Messiah.	1878	Dismissed to Kansas Synod Sept. 27, 1882.	Licensed	183
184	{ George A. Bowers		1879			184

PASTORS OF THE PITTSBURGH SYNOD FROM 1845 TO 1904.—Continued.

NUMBER.	PASTORS.	CHARGES SERVED.	YEAR OF RECEPTION.	TIME OF DISMISSAL.	GENERAL REMARKS.	NUMBER.
185	Jacob Kinsell Bricker.....	Fryburg, Licking.....	1879	Dismissed to Susquehanna Synod April 11, 1884.....	.....	185
186	Emanuel Henry Dornblaser.....	Salem, Wheeling.....	1879	Dismissed to Wittenberg Synod Jan. 1, 1894.....	Secretary of Synod 1880-1882. President of Synod 1885-1887.....	186
187	John Nicholas Zimmer.....	North Washington.....	1880	Dismissed to East Ohio Synod April 4, 1883.....	Licensed.....	187
188	Eli Miller.....	Venango, Millertown, Butler, Allegheny, St. Mark's.....	1880*	.....	.....	188
189	Robert Bratten Starks.....	Elderton, North Washington.....	1881	Dismissed to Susquehanna Synod Jan. 13, 1897.....	Secretary of Synod 1886-1888. President of Synod 1891-1893.....	189
190	Anasa B. McMackin.....	Beaver Falls, Supply pastor.....	1881*	.....	.....	189
191	Thomas Albert Himes.....	Fayetteville.....	1881	Dismissed to Iowa Synod May 9, 1883.....	Licensed and ordained.....	190
192	Isaiah Benjamin Crist.....	Millertown.....	1881	Dismissed to N. Illinois Synod in 1887.....	.....	191
193	James Albert Hartman.....	Turtle Creek.....	1881	Dismissed to East Penna. Synod Sept. 15, 1883.....	.....	192
194	Isaiah Irvine.....	Salem.....	1882	Dismissed to Kansas Synod July 12, 1884.....	.....	193
195	Charles T. Steck.....	Freeport, Harold's.....	1882	Dismissed to Susquehanna Synod June 25, 1890.....	Secretary of Synod 1883 to 1885. Missionary President 1886-1888.....	194
196	Cleason Becker King.....	Pittsburgh, Messiah.....	1882	Dismissed to Central Penna. Synod in 1885.....	.....	195
197	Elias Arnold Best.....	Apollo, Allegheny, St. Mark's and Bethel.....	1883*	.....	Ordained by the Synod. Secretary of Synod 1892-1894. President of Synod in 1902. Missionary President 1898-1900.....	196
198	William G. Gettle.....	Kellersburg.....	1883	Dismissed to East Ohio Synod Sept. 13, 1886.....	.....	197
199	John W. Breitenbach.....	Fryburg.....	1883	Dismissed to Miami Synod April 1, 1885.....	.....	198
		Monongahela, Freeport.....	1883	Dismissed to East Ohio Synod Oct. 5, 1888.....	.....	199

PASTORS OF THE PITTSBURGH SYNOD FROM 1845 TO 1904.—Continued.

NUMBER.	PASTORS.	CHARGES SERVED.	YEAR OF RECEPTION.	TIME OF DISMISSAL.	GENERAL REMARKS.	NUMBER.
200	Melanchon Oecolampadius Titile Sahn	Fayetteville	1884	Dismissed to Central Penna. Synod May 20, 1885 .....	.....	200
201	Samuel Kridner	Turtle Creek, Harold's, Elderton, Cookport	1884	Dismissed to Alleghany Synod Aug. 12, 1895 .....	.....	201
202	James Kistler Hilty	N. Florence, Tarentum, Westmoreland, N. Zion, Venango, Vaughn	1884*	.....	.....	202
203	Jacob Francis Hershiser	Salem	1884	Dismissed to East Ohio Synod Dec. 16, 1890	Licensed and ordained	203
204	Jacob L. Metzgar	Licking	1885	Dismissed to West Penna. Synod Sept. 19, 1891 .....	.....	204
205	George Sill	Fryburg	1885	Dismissed to East Penna. Synod June 20, 1888	Ordained	205
206	David F. Giles	Fayetteville	1885	.....	.....	206
207	John Wesley Poffinberger	Leechburg, Vandergrift	1886*	United with the Presbyterians in 1886	President of Synod 1888-1890	207
208	John William Tressler	Kittanning, Yaucofort	1886*	.....	.....	208
209	Martin Luther Furst	North Zion, Fayetteville	1886	Dismissed to N. Y. and N. J. Synod Sept. 10, 1895 .....	.....	209
210	James Ellwood Zenger	Brookville, Kellersburg	1886	Dismissed to Maryland Synod April 22, 1889 .....	.....	210
211	Luther Melancthon Kuhns	Freeport, Braddock	1886	Dismissed to Nebraska Synod Aug. 30, 1888	Ordained	211
212	Charles Adrian Britt	Pittsburgh, Zion	1886	Dismissed to Maryland Synod Sept. 7, 1891 .....	.....	212
213	Frederick Schiedt	No pastorate	1886	Died March 1, 1890	Licensed and ordained	213
214	Reuben Smith	Grove Chapel	1887	Dismissed to West Penna. Synod Aug. 22, 1890 .....	.....	214
215	Frederick Harry Crissman	Supply pastor	1904*	.....	.....	215
216	Carl Zinssmeister	N. Florence, Blairsville, Brookville, Brushton, Wilkensburg	1887	Dismissed to West Penna. Synod Feb. 20, 1899	Secretary of Synod 1889 to 1891	216
		Fryburg, Westmoreland, New Kensington	1887	Dismissed to Susquehanna Synod Feb. 16, 1894 .....	.....	216

PASTORS OF THE PITTSBURGH SYNOD FROM 1845 TO 1904.—Continued.

NUMBER.	PASTORS.	CHARGES SERVED.	YEAR OF RECEPTION.	TIME OF DISMISSAL.	GENERAL REMARKS.	NUMBER.
217	George Lawrence Hamm.....	Pittsburgh, Bethany.....	1887*	Dismissed to Alleghany Synod Aug. 8,	Licensed and ordained.....	217
218	Clinton P. Harrah.....	Granted a license.....	1888	1889.....	Licensed.....	218
		Pittsburgh, Mt. Zion.....	1881	Died April 23, 1893.....		
219	James William Shaeffer.....	Homer City.....	1888	Dismissed to Susquehanna Synod Jan. 10, 1898.....	Licensed and ordained.....	219
		Ponxsutawney, Licking.....	1900*	Dismissed to Northern Indiana Synod in 1897.....		
220	Braden Edwin Shaner.....	Tatenum.....	1888	Dismissed to East Ohio Synod Aug. 8,	Secretary of Synod in 1902. {	220
221	E. V. Hoelsche.....	No regular pastorate.....	1888	1889.....	Licensed and ordained.....	
222	William Walter Kribbs.....	Kellersburg.....	1888	Dismissed to Kansas Synod Sept. 10, 1889.....	Licensed.....	221
223	Silas Wright Young.....	Venango.....	1888	Dismissed to Franckean Synod June 4, 1894.....		222
224	John Melancthon Rice.....	Shippenville.....	1888	Dismissed to West Penna. Synod June 28, 1890.....		223
225	Charles A. Reinewald.....	Braddock.....	1888	Dismissed to Maryland Synod Oct. 11, 1892.....		224
226	John William Hutchison.....	Grove Chapel, Harmony (Grove Brookville).....	1888	Dismissed to Alleghany Synod May 28, 1896.....		225
227	S. S. Miller.....	No regular pastorate.....	1878	Deposed in 1886.....		226
228	Horace Bradley Winton.....	Allegheny, Clarion.....	1889	Dismissed to East Ohio Synod April 8, 1893.....	Missionary President 1889 to 1891. }	227
229	William Eugene Main.....	Freepport, Castle Shannon, Salem, Rockville, Brookville.....	1895	Died April 1, 1896.....		228
230	John Edwin Frank Hassinger.....	Shippenville.....	1889*	Dismissed to N. Y. and N. J. Synod Jan. 22, 1895.....	Licensed and ordained.....	229
231	Joseph Jackson Kerr.....	Shippenville.....	1889	Dismissed to West Penna. Synod Aug. 16, 1894.....		230
232	Henry Focht Long.....	Shippenville.....	1889	Dismissed to Georgia Synod May 31, 1897.....		231
						232

PASTORS OF THE PITTSBURGH SYNOD FROM 1845 TO 1904.—Continued.

NUMBER.	PASTORS.	CHARGES SERVED.	YEAR OF RECEPTION.	TIME OF DISMISSAL.	GENERAL REMARKS.	NUMBER.
233	Martin Luther Culler.....	Apollo.....	1890	Dismissed to Alleghany Synod Sept. 3, 1897.....	President of Synod 1894-1896.....	233
234	Silas Davis Daugherty.....	Sharpsburg.....	1890	Dismissed to Alleghany Synod Aug. 26, 1896.....	Licensed and ordained. Missionary President 1895.....	234
235	John Jay Hill.....	No regular pastorate.....	1890	Dismissed to Hartwick Synod Aug. 14, 1890.....	Licensed.....	235
236	Samuel Vincent Dye.....	Elderton, Brush Valley.....	1890	Dismissed to Alleghany Synod Sept. 23, 1899.....	.....	236
237	Upton Augustus Hankey..	Connellsville.....	1891	Dismissed to West Penna. Synod Feb. 28, 1895.....	{ Transferred with his church } { from the Alleghany Synod... }	237
238	Thomas Jackson Frederick..	New Kensington.....	1902*	.....	.....	238
239	Peter Ewald.....	Elderton, Springs Church.....	1891*	Died June 14, 1900.....	.....	239
240	John Weidley.....	Punxsutawney.....	1891*	Dismissed to Maryland Synod May 27, 1895.....	President of Synod 1899 to 1900.....	240
241	Jacob Evan Maurer.....	Butler.....	1891	Dismissed to Wittenberg Synod Sept. 1, 1893.....	Missionary President 1892 to 1893..	241
242	William George Slonaker..	Supply for Brush Valley.....	1892	Dismissed to East Ohio Synod Sept. 25, 1894.....	Ordnained.....	242
243	William M. Hering.....	Fayetteville, Cookport.....	1896*	.....	.....	243
244	Shile Miller.....	Kellersburg.....	1892	.....	.....	244
245	J. Addison Dunlap.....	Salem, North Washington, Smicksburg.....	1892*	Dismissed to Alleghany Synod Sept. 30, 1896.....	.....	245
246	Samuel Ralph Elson.....	Vaughn.....	1892	Dismissed to Iowa Synod Oct. 6, 1893.....	Received from the General Council.	246
247	William Hesse.....	Brushton.....	1893	Dismissed to East Ohio Synod May 4, 1897.....	{ }	247
248	Harold Newton Folmer.....	Elderton, Rockville.....	1902*	Dismissed to Alleghany Synod Feb. 12, 1901.....	.....	248
249	Harry Eugene Wteand.....	Brookville.....	1893	Dismissed to Alleghany Synod Feb. 12, 1901.....	Secretary of Synod 1895-1896.....	249
		Pittsburgh, Mt. Zion.....	1893	Dismissed to Northern Indiana Synod Jan. 20, 1897.....	.....

PASTORS OF THE PITTSBURGH SYNOD FROM 1845 TO 1904.—Continued.

NUMBER.	PASTORS.	CHARGES SERVED.	YEAR OF RECEPTION.	TIME OF DISMISSAL.	GENERAL REMARKS.	NUMBER.
250	William Harder	New Kensington, German.....	1893	Dismissed to German Nebraska Synod June 4, 1894.....	Ordained. Secretary of the Synod 1897-1898. President of the Synod 1899-1900. Secretary of the Synod 1900.....	259
251	Ellis Beaver Burgess.....	Avonmore, Connellsville	1893*	.....	.....	251
252	Jonathan Elmer Bittle.....	Batiland, Turtle Creek.....	1893*	.....	.....	252
253	Samuel Trauger Nicholas	Allegheny, Grace	1893*	.....	.....	253
254	William Jacob Bucher.....	Leatherwood, Clarion, Braddock	1893*	.....	.....	254
255	Herman Charles Reller.....	Freeport, Aspinwall.....	1893*	.....	.....	255
256	Jacob Martin Hankey.....	Allegheny, Bethel, Supply pas- tor, Elkerton.....	1893*	.....	.....	256
257	John Tomlinson	Grove Chapel, Knoxdale	1893	.....	.....	257
258	Joseph Minto.....	No regular pastorate	1893	.....	.....	258
259	Samuel Schwarm	Wheeling, First	1894*	.....	.....	259
260	John Reutzle Williams.....	Millstown, Mount Pleasant.....	1894	.....	.....	260
261	Harry Lee Yarger	Braddock.....	1894	.....	.....	261
262	Andrew Jacob Bean	Brushton, McKeesport, Glen- wood.....	1894*	.....	.....	262
263	John H. C. Manifold.....	Venango	1894	.....	.....	263
264	Fuller Bergstresser	Allegheny, Bethel	1894	.....	.....	264
265	H. S. Gilbert	{ A licensed pastor.....	1895	.....	.....	265
266	Samuel Edward Smith.....	Allegheny, St. Mark's	1899	.....	.....	266
267	Charles Melliken Wachter.....	Punxsutawney, Salem	1895*	.....	.....	267
268	Ira Marvin Derrick	Rockville	1895	.....	.....	268
		Braddock	1895	.....	.....

PASTORS OF THE PITTSBURGH SYNOD FROM 1845 TO 1904.—Continued.

NUMBER	PASTORS.	CHARGES SERVED.	YEAR OF RECEP- TION.	TIME OF DISMISSAL.	GENERAL REMARKS.	NUMBER.
269	Ephraim Franklin Dickey...	New Kensington, North Wash- ington, Rockville.....	1895*		Ordained. President of the Synod in 1904.....	269
270	Charles Finley Sanders.....	Avonmore, Blairsville.....	1895		Ordained.....	270
271	Joseph Bradley Markward ..	Allegheny, Wilkinsburg	1895*	Dismissed to Alleghany Synod April 12, 1898.....		271
272	Samuel Edgar Slater	Blairsville	1896			272
273	George W. Styer.....	Brookville	1896	Dismissed to East Ohio Synod February 13, 1901.....		273
274	Isaac Peter Zimmerman	Sharpsburg	1896	Dismissed to Central Pennsylvania Synod August 1, 1898.....		274
275	John Calvin Fasold	Shippenville	1897	Dismissed to Susquehanna Synod in 1898.....		275
276	Julius Warren Romich	Chicora, Allegheny, St. Luke's, Prushton, Leechburg	1897*		Secretary of Synod in 1901.....	276
277	James Clare Neff Park	Mt. Pleasant, Avonmore, Butler Smicksburg, Avonmore	1897*		Ordained.....	277
278	Jacob Crayton Nicholas	Leatherwood, Manorville.....	1897*			278
279	Matthew Stanley Kemp	Westmoreland	1897*	Dismissed to East Pennsylvania Synod in 1899.....		279
280	Franklin James Matter.....		1897			280
281	Charles Elmer Smith.....					281
282	Hugo K. Mueller	Allegheny, First German Evan- gelical	1897	Withdrew to become independent.....		282
283	Martin Luther Schmucker.....	Harmony Grove	1897*			283
284	William Henry Nicholas	Apollo, Allegheny, Grace	1898*	Central District Secretary of Board of Home Missions		284
285	Samuel James McDowell.....	Sharpsburg	1898*		Missionary President 1901-1902.....	285
286	Samuel Alexander Shaulis	New Florence	1898*			286
287	Wilmer Alvah Hartman	Avonmore, Wheeling, Second.....	1898*	Dismissed to Alleghany Synod April 3, 1900.....	Ordained.....	287
288	Ernest Roedel McCauley.....	Brushton	1898			288
289	George Lucius Courtney	Homer City	1898	Dismissed to East Ohio Synod October 14, 1900.....		289
290	Isaac P. Neff	Knoxdale, Retired	1898*			290
291	Silas Abraham Zimbeck	North Washington, Licking	1898	Dismissed to Wittenberg Synod January 5, 1902.....		291

PASTORS OF THE PITTSBURGH SYNOD FROM 1845 TO 1904.—Continued.

NUMBER.	PASTORS.	CHARGES SERVED.	YEAR OF RECEPTION.	TIME OF DISMISSAL.	GENERAL REMARKS.	NUMBER.
292	George Trostle	Cookport; Retired.....	1898*	Dismissed to East Ohio Synod, December 10, 1900.....	.....	292
293	Horace Ehrman Zimmerman.....	Clarion.....	1899	.....	.....	293
294	Alonso John Turkle.....	Allegheny, Trinity.....	1899*	.....	.....	294
295	Augustus Jacob Balb Kast.....	Shippenville, Mount Pleasant.....	1899*	.....	.....	295
296	John A. Flickinger.....	Elderton, Hyde Park.....	1899	Dismissed to Central Penna. Synod, January 14, 1903.....	.....	296
297	Jeremiah Milton Synder.....	Brush Valley	1899*	.....	.....	297
298	Harry Cleaver Michael.....	Mount Olivet, Wilmerding.....	1899*	.....	.....	298
299	James Reed Sample.....	Punxsutawney.....	1899	Died May 12, 1903.....	Secretary of Synod in 1903.....	299
300	Charles Robinson Streumer.....	No regular pastorate.....	1899	Dismissed to East Penna. Synod, December 9, 1899.....	.....	300
301	William Oscar Bach.....	Mount Pleasant.. ..	1900	Dismissed to East Penna. Synod, July 27, 1901.....	.....	301
302	Charles E. Berkey	Kellersburg.....	1900	Dismissed to Wittenberg Synod, September 11, 1903.....	.....	302
303	James Calvin McGaughey.....	Cookport, Licking.....	1900*	.....	.....	303
304	George Michael Guss.....	Etna.....	1900*	.....	.....	304
305	Sanford Ner Carpenter.....	Brushton.....	1900*	.....	.....	305
306	Samuel Trush Himes.....	Springdale.....	1900*	.....	.....	306
307	John McClellan Axe.....	Grove Chapel.....	1900	Dismissed to the General Council in 1904.....	.....	307
308	William Loy Leisher.....	Brookville.....	1900	Dismissed to West Penna. Synod in 1904.....	.....	308
309	Curis Alberto Boony.....	Mount Olivet, Millvale.....	1900*	.....	.....	309
310	David Ross Sumstine.....	No regular pastorate.....	1900*	.....	.....	310
311	John Henry Diehl.....	Hyde Park, Freeport.....	1901	Dismissed to Allegheny Synod, December 30, 1902.....	.....	311
312	Samuel Lewis Hersher.....	Venango.....	1901	Died October 17, 1902.....	.....	312
313	George Mathias Heindel.....	Lechburg.....	1901	.....	.....	313
314	Harvey Edmund Berkey.....	Shensburg, Monongahela.....	1901*	.....	.....	314
315	Charles Peter Wiles.....	Pittsburgh, Mt. Zion.....	1901*	.....	.....	315
316	Walmers Eugene Frontz.....	Chisora.....	1901*	.....	.....	316
317	Robert William Woods.....	Pittsburgh, Redeemer.....	1901*	.....	.....	317

PASTORS OF THE PITTSBURGH SYNOD FROM 1845 TO 1904.—*Concluded.*

NUMBER.	PASTORS.	CHARGES SERVED.	YEAR OF RECEPTION.	TIME OF DISMISSAL.	GENERAL REMARKS.	NUMBER.
318	William Ira Cuss	Duquesne	1901*	.....	.....	318
319	Benjamin Wesley Ziegler.....	Clarion.....	1901*	.....	.....	319
320	George Nevim Laufer.....	McKeesport	1902*	Dismissed to West Penna. Synod in 1904	Ordained	320
321	Greely B. Weaver	North Zion	1902*	.....	.....	321
322	Harvey Milton Leech.....	Charlot.....	1902*	.....	.....	322
323	Daniel Wesley Lechrone.....	Fryburg	1902*	.....	.....	323
324	Holmes Dysinger.....	Vandergrift	1902*	.....	.....	324
325	George Beiswanger	Vandergrift Heights.....	1902*	.....	.....	325
326	Joseph Henry Keller	Shippenville.....	1902*	.....	.....	326
327	Harry Clayton Ertman	Freeport.....	1902*	.....	Ordained	327
328	Abram Rife Longanecker.....	Swissvale.....	1903*	.....	.....	328
329	Philip Thomas Emory Stockslager	Hyde Park, McKeesport	1903*	.....	.....	329
330	John Harry Main.....	Sharpsburg.....	1903*	.....	.....	330
331	Milton Edgar McLinn	Apollo	1903*	.....	.....	331
332	Peter Bergstresser.....	Supply Pastor	1903*	.....	.....	332
333	Wilkins Blair Clancy.....	Kellersburg.....	1903*	.....	Ordained	333
334	Richard Warren Mottern.....	Punkstown.....	1903*	.....	.....	334
335	George Washington McSherry	Mount Pleasant.....	1903*	.....	.....	335
336	William Edward Brown.....	Crafton.....	1904*	.....	.....	336
337	Harvey Daniel Hoover.....	East Pitsburgh.....	1904*	.....	.....	337
338	Montreville McHenry Allbeck	Montessen	1904*	.....	.....	338
339	Jacob Monroe Stover.....	Westmoreland	1904*	.....	.....	339
340	William Louis Heuser	East McKeesport	1904*	.....	.....	340
341	Charles L. Wisswasser.....	Elderton	1904*	.....	.....	341
342	Levi P. Young.....	Pay and New Castle.....	1901*	342
343	Ira Z. Fenstermacher.....	North Washington	1904*	343

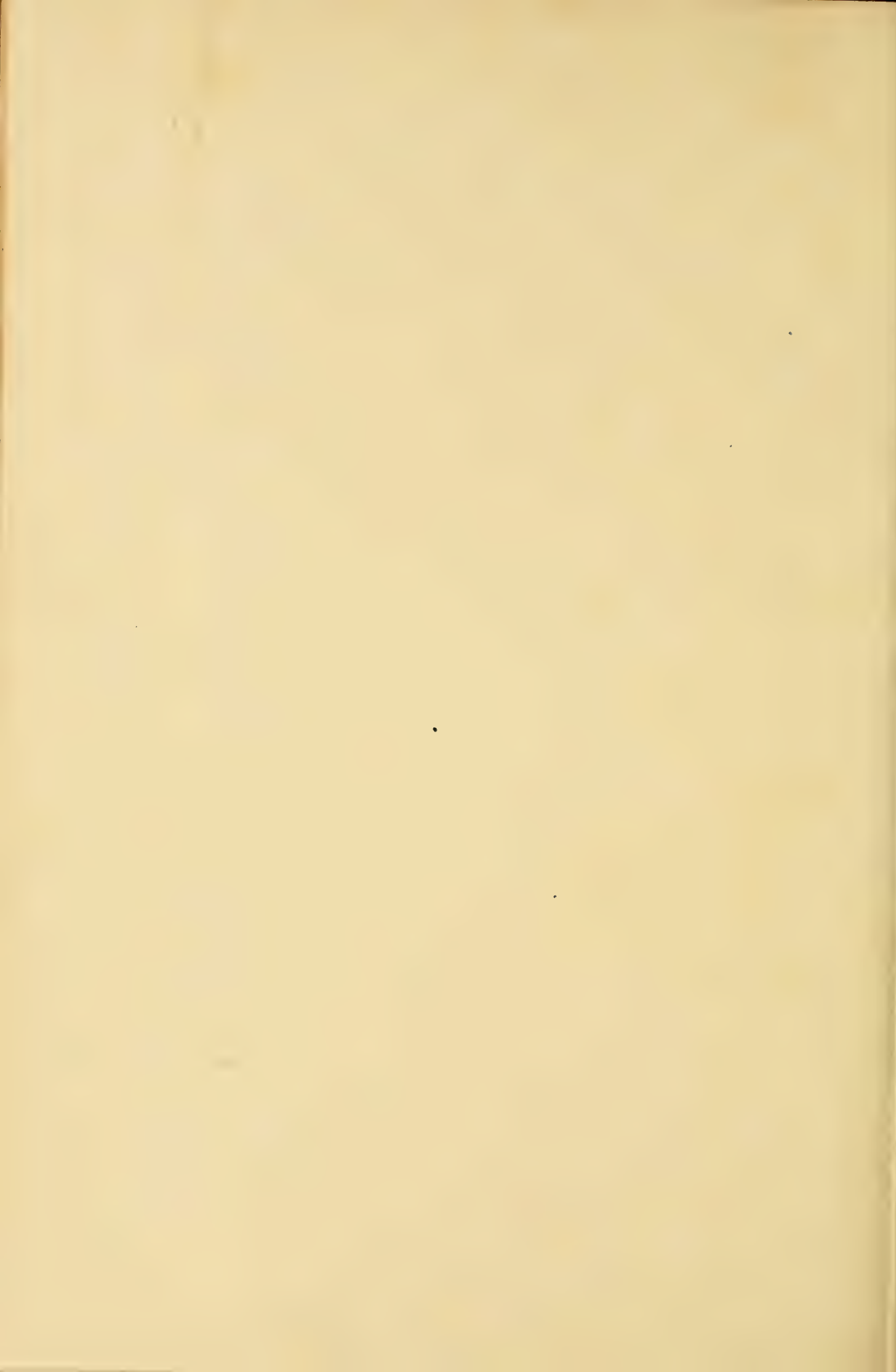
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